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A

Fresh Memorial

OF THE

Kingdom of Christ:

Demonstrating from that

Solemn OATH of Christ, *Rev.* X.

By express Letter of Scripture, and most Historical Matter of Fact; It must needs enter its Succession 1697. And begin so Great and Happy an *Era* of Time, that in Regard to it, it might well be *sworn*, *there shall be time* (viz. such as had been) *No more*, or *no farther*, for ever.

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BIBLIOTHECA BODLEIANA

THE

Preface to the Reader.

IN *the following* Diſcourſe, *I as an* Embaſſador of Chriſt *put in this* Freſh Memorial of his Kingdom *at the Approaching* 1697, *by explaining and adjuſting to that* Time *his* ſollemn Oath, Rev. 10. *A ſollemner than which cannot be found in all the* Scripture; *this therefore I Affirm muſt make* an End of Strife *concerning that* Kingdom, *and its* Time; *that all who Love, and Wait for the Appearance of Chriſt in it, may have ſtrong Conſolation, and all others may be ſure, it is* Coming *ſo ſoon upon them.*

This I know I have prov'd; For every ſober Judgment is Conſcious to the Proof, *it makes; I can, in an Humble manner therefore ſay,* I herein ſpeak the Truth in Chriſt, and Lye not, the Holy Spirit bearing Witneſs with my Conſcience, *It is ſo: I cannot ſay, I have proved by the expreſs* τὸ λέγειν, *or the very words of* Scripture *Readd; as Chriſt ſaid.* How readeſt thou? *But I can ſay, I have done it by the* τὸ διαλέγειν, *or the* Scripture Reaſon, *the Apoſtle uſed,* Acts 17.22. *And which Chriſt uſed,* Luc. 20. 40. *Which way of Scripture-Proof is as warrantable, and as firm, as the other, as all agree.*

And tho I cannot expect every one ſhould be able to Follow, and Comprehend ſo cloſe, and Thonghtful a way of Arguing; *yet as the* Believing Servants of God, *in the* Old Teſtament, *Received the* Oracles of God *by his* Prophets, *when they could not Experimentally Know the* Evidences of Divine Inſpiration, *as the* Prophets *themſelues did; So they, who Love the Truth of God, and the* Kingdom of Chriſt, *may, I doubt not, by ſo much, as they may Find in the ſo great Arguments, I offer; of the* Teſtimony *of* Jeſus *in his Word; and ſo plainly manifeſted, ſee cauſe to acknowledg it to*

be very the Spirit of Prophecy; *and for others, who will be* Ignorant, *let them be* Ignorant; *yet they ſhall know,* Prophecy hath been among them.

But herein there riſe up alſo great, and powerful Irradations *from the very* Letter of Scripture, *and ſuch even* amazing Conſpirations *of* matter of Fact; *that one would think an* Atheiſt *could not* impute to Chance; *however ſo much uſed and accuſtomed ſo to* impute the greateſt things to it.

To give here a ſpecimen *of what is more fully* Diſcourſed; *That the* Reformation, *a* Revolution *almoſt, within* memory, *and which* (Bleſſed be God) *we have yet in our* Poſſeſſion, *and in ſo* great Eſteem; *ſhould have been on Foot in this part of the World ſo near* an hundred and eighty years; *and that, as a* Retrenchment of the Papal Power, *after a* thouſand and eighty Years *at leaſt, riſing from its* beginnings, and ſettling *it ſelf into a* conſiſtency of Grandieur; *and that* Prophecy *ſhould* aſſign *to it in* Daniel, Time, Times, and Half Time, *equal to* 1260 days of years, *according to the* plain Prophetick ſtandard of Time; *is very* admirable, *and falls in ſo exactly with* Time, and Times, or three Times before the Reformation, *at a* thouſand and eighty Years; and an hundred and eighty Years within five, ſince the Reformation; *What can give one a greater* Aſſurance?

That the Prophecy *ſhould give to the* Gentiles *and to the* Beaſt, forty two Months, as time of the Moon; *to be adjuſted to* the twelve hundred ſixty Days, as time of the Sun; with exact co-incident matter of Fact, *as I have ſhewn in the latter end of the* Diſcourſe,) *according to the* Rule of the Golden Number; *and that the* Roman Papacy *ſhould by an early* working forward of the Myſtery of Iniquity, *ſhew ſuch a* Monſtrous Zeal *for the* time of Eaſter, wholly dependent on the Moon; *which obliged it to call in the* help of that Golden Number, to ſettle the Time of it ſo; that it ſhould not Roll back to Chriſtmaſs; *as* Maimonides *does to Fix right the* Jewiſh Paſch. *And that, that very* year 437, *where I Fix the* beginning of theſe Moons, there ſhould be a regulation

lation of time of the Moon Industriously made *by the Hierarchy, as by good* Evidence from History may be made out. *This is very* Marvelous, *and no way to be thrown upon* Chance.

This Easter, *and the so called*, Holy time of Lent *before it, the* Shrivings, Confessings, Penances, *and* Pardons, *and the whole course of* moveable Feasts *make up the* Arcana Imperii, *are main Pillars of that* Papal Government; *All* depending on the Moon, *as every one knows.*

This is one great point of the Synagogue of Sathan under the Veil of Antiquity, *who said*; They were Jews observing their Pasch, and calling their *Easter* by that Name; *But they* Lyed, *for these very* times were Abrogated by the Apostles, *and became* Superstitions *issuing into the* Idolatrous Blasphemies of the Mass.

And to shew, the Forty two Months are not Expir'd; *Some of the most* Pompous of the Reformed Churches, Symboll'd *by splendid* Sardis, *set this very* Golden [Number *conspicuous before their* Liturgy; *as giving the* time *of the* Pasch, *or* Easter for ever; *as they speak*; *shewing that for* Antiquities *sake they stand on the* side of that Synagogue of Sathan *so* vizor'd; *and till these* shaddows of the Night shall fly away with the Beasts Moons, *These* times, *of* Easter, *and the* Holy Lent, *before it are like to continue in* Grace with them, *and* great solemnities thereupon; though such times are not appointed by Scripture, nor came into its Thoughts.

But as the true Christian Church before the Apostasy, *which makes these* Moons *the more* Illustrious, *it* represented cloathed with the Sun, *and the* Moon under its Feet; *but in the* Apostasy *the* Moon *Obtein'd thus the* Ascendent, as to the World's sight; *Thus, So great an* obscurity fell, *till at the* Reformation, *the face of Christ appear'd again, as the Sun, but still so* clouded, *that the* Moons continue till the full half Time ended.

Here I cannot forbear to add; *that it is said*, Gen. 1. 14. *These* Luminaries *with the* Stars *should be for* signs, *and* seasons *and for* days, *and* years; *as foreseeing the use would be made of them in this* last Mystick Book of Scripture. *For*

For thus also, as a Star *led the* Wisemen to the true Messiah, Matt. 2. *So a* Star falling, *Rev.* 8. 10. *Quenched in the Waters*, viz. Augustulus *Abdicating the* Western Roman Empire *Huisher'd in the* Months *of the* Beast: *Himself fell as a* Star *to* Receive the Key of the Bottomless Pit, *c.* 9. 1. *at his open and avowed* Supremacy; *Thus, Jesus Christ, as the* Morning Star *at the first* Consumption * *of this Blazing Comet shall give himself to his Servants in preparation to his appearing the* bright morning Star,* *shining perfectly out in the Glory of his* Kingdom; *and this* Wandring Star, *for whom is* Reserved the blackness of Darkness for ever, *be utterly effaced, or* cast into the Lake; *For This* Star *out of* Jacob *shall smite the* corners of Moab, *and destroy all its Enemies.* Num. 24. 17.

*2 Thes.2.8.

*Rev. 2. 26, c.22,16.

Now seeing the great Change, that shall be at the end of Half Time *is represented by a* great Earthquake, *Rev.* 11. 13. *Who can but take notice of so great an* Earthquake *in* Sicily, *so peculiar a part of the* Tenth *of the* great City, *the* Fief *of the* Papacy? *Seeing as the* Ecclesiastic Historian Socrates *of old observ'd*; Earthquakes *were in a peculiar manner, prognosticks of some changes in the* Christian Church. *And in* Maltha; *in both which so many* Names of Men were slain; *and oh! that a* Remnant Affrighted, *would give* Glory to the God of Heaven.

Having thus to my own full satisfaction, and assurance concerning the approaching Kingdom of Christ, *made so Free a manifestation of it, (I trust, to the very understandings and consciences of all considering Christians;) I shall with all boldness, and authoritative Confidence, and yet with humble Supplication for the higher manifestations from Heaven, Declare; as I shall have opportunity; at all Times, in all Places, to all Persons;* The Kingdom of Christ is at Hand, *and shall at our approaching* Ninety Seven *enter into its Succession.*

The Grace of our Lord Jesus be with us All. Amen.

A Freſh Memorial of the

Kingdom of Chriſt:

Demonſtrating from that

Solemn OATH of Chriſt, *Rev.* X.

By expreſs Letter of Scripture, and moſt Hiſtorical Matter of Fact; It muſt needs enter its Succeſſion 1697. and begin ſo Great and Happy an *Era* of Time, that in Regard to it, it might well be *ſworn, There ſhall be Time* (*viz.* ſuch as had been) *No more*, or *no farther*, for ever.

The *OATH* it ſelf, V. 5, 6, 7.

And the Angel, which I ſaw ſtand upon the Sea, and upon the Earth, lifted up his Hand to Heaven, and Swore by Him that Liveth for Ever, and Ever; who Created Heaven, and the Things, that therein are; and the Earth, and the Things that therein are; and the Sea, and the Things that therein are; that there ſhould be Time no further, or *no longer. But in the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed, as he hath declared in Goſpel to his Servants the Prophets.*

THree *Grand Poſitions* I lay down *in the Beginning*, that I may *attain* the *ſo great Concluſion* I have *deſigned*.

Poſit. 1. This *only Oath of Chriſt*, given *in the New Teſtament*, is on purpoſe, that by it this Happy and Glorious Time of the *Kingdom of Chriſt* may be determined, and made *known*.

Posit. 2. For the certain Knowledg of the Time of the *Kingdom of Christ* in Succession by this Oath, we must take notice of a Fore-going Time, when this Oath must be supposed to enter first; and which must be determin'd also by this Oath; and then a Time of the full Force of this Oath, which is Determined by this Oath also; seeing a Time of Delay till the *Seventh Trumpet* is plainly Declared in it, before it shall have its full Place.

Posit. 3. The time when this solemn Oath, Prophetically only given here, must be supposed, as we shall find, to be *Actually Sworn*, is the Time of the *Reformation* at 1517. And the Time when it shall take its full place in the Succession of the *Kingdom of Christ*, shall be 1697, when Time of any former *Species* or Kind shall be no more, when a far greater *Reformation* shall proceed.

These three Positions I will pass through by Argument (I hope through gracious Assistance) and proof undeniable; and by Answer of seeming Objections, so as to reach the conclusion; together with Faith, and Humble, and earnest Supplication! for the Almighty *Amen* of the Supreme *Swearer* of this *Oath*; that it may be given by Infinite Power, and Performance at the Time Appointed.

I thus begin with the first.

Posit. 1. This Oath of Christ is made on purpose, and given in the New Testament, that by it the happy and truly August Time of the Kingdom of *Christ* may be Determined and made Known.

Argum. 1. This Oath is indeed the *Oath of Christ, the Lamb*; the *Angel of the Face*, and *Presence* of God; *the Angel of the Co-*
c.10.through- *venant*, whose *Face shone* as the *Sun of Righteousness*, *arising on his*
out. *Servants with Healing in his Wings*; *having over his Head* that *Rain-bow round the Throne*, Ezek. 1.28. *the sign of the Covenant* of, and until his *Kingdom*, until *Time* of the *World to come*, when former Time is to be *no more*, Gen. 9.11. Who roared as that *Lyon* of the *Tribe* of *Judah*, And seven *Thunders* waited on his Voice; who but he could *set his right Foot* on the *Sea*, and his *Left Foot* on the *Earth*, in token of Universal Monarchy, *King of Kings*, *Lord of Lords*, *the Lamb*? c.19.16. who took the *Sealed Book*, c.5.7. and now *held it open in his hand*; For who, but this *Angel*, the *Head* of *Angels*, of *Principality* and *Power*? who but he, who *took the Book* and *Opened* the *Seals*, when none else could so much as look thereon, could now, when so much was passed into Event, that it became a *Little Book*, *hold it open* in Triumph? They in *Heaven*

or

or in *Earth*, or under the *Earth*, who could, not one of them, be *found worthy* to *take* or *look on this Book* at the first, could not *hold it open* for so much as a moment at the last; nor after the shew of it Open, Remand it into the Secresy, and Retirement of the *Belly* of the Minister of it: For it is the Book of his Kingdom, the Book of the Wonders to be *Finished* in *Daniel*, of which this *Book* of the *Prophecy* of the *Revelation*, which God gave to him to shew to his Servants, things shortly, *viz.* Continuedly from his *Resurrection* to his *Kingdom* to *come* to *pass*, was the *Elenchus* or Register of; or lastly, who but the Lord of Time, the Sovereign *Palmoni* or *Numberer* of its *Secrets*, Dan. 8. 13. could *Swear* with so supreme a Dominion over it; *Time shall be no more*? This Oath then, like the Oath of God, is able with certainty and *Immutability* and *Impossibility* to Lye, to determine Time. C. 12. 4, 6.

Argum. 2. This *Oath* is the only *Oath* in the *New Testament*; there is no other (properly and originally) *Oath* of *God*, or of *Christ* to be found in any of the Books of it; except what is by way of Quotation out of the *Old Testament*; as therefore it is an *Oath* in greatest *Righteousness* and *Truth*, so it is in greatest *Judgment*, according to that prescription for Swearing, *Jerem.* c. 4. 2. In *Judgment*, that is, with greatest Wisdom, when there is Reason for an *Oath* in regard of the Weight of the matter; when it is most seasonable, and with such a clearness, and intelligibleness, as may Answer the End of an *Oath*; and with such a Solemnity of Invoking the Divine Being, as agrees to all these, Swearing by the *Lord who Liveth*.

Now then, as no one will call into Question the *Truth* and *Righteousness* of Christ in this Oath; and the Sollemnity of the Invocation of God is manifest; He *Swore by the Greater*, that is, the *Greater* than the *Greatest*, by him that *Liveth* for *ever* and *ever*, who *made Heaven* and *Earth*, and the *Sea*, and the Universe of Each; the All in the Each of them; which is thus Enumerated to Aggrandize this Oath, as it is Evident: The matter is of Supreme weight, *viz.* The great Change of *Time* to a new *Era*, or *Style* of *Time*; and the *Finishing* all God hath Spoken as *Gospel* in *Prophecy*; therefore it ought to be most undoubted to us; That it is given so, as that it may be known to enter into its Force in its just Season; and with such a plainess and intelligibleness, as that it may answer that great end of an Oath, *viz.* That it may be an *End* of *Strife* or *Controversy*, and his *Servants* have thereby *strong Consolation*, according to the Apostles Discourse, *Heb.* 6. 16. where it

It is very observable, he Argues from the *Canon* of *Swearing* among men to the higher Excellency of God in so *Swearing*.

Seeing then, this *Oath* is uncontestably in a Point of *Time*, viz. *Time* shall be *no more*; but in the *Days* of the *Voice* of the *Seventh Angel*, &c. It ought to be fully Believed, this only Oath of the *New Testament*, the clearest and most Unveiled Dispensation of God to Men, is not contrary to the Apostles Discourse, 1 *Cor.* 14. 11. in such an *unknown Language*, as that Christ and his Servants should be *Barbarians* one to another concerning it: It must Answer that so great End of an *Oath of Christ*, in a supreme manner to make an *End* of Controversy; it must be a Center wherein all Lines of Time meet, and are Adjusted one to another; It must be both a Key Explicatory of the *Prophetick Time* of the *Revelation*, and confirmatory of the True Interpretation of it; and if he (as Christ says) be blessed, c. 1. 3. that *Reads* or *Expounds*; and they who hear, or learn the Exposition of the Words of this Prophecy; that Blessing must in a peculiar manner extend to those who so read and hear this Oath, which must needs be granted to be the Principal of the words of it; And if that were not to be understood, which is the chief of the *words* of it, what could be thought of all the rest? The Blessing would be only the Tantalism of a Blessing, a mock Blessing only.

Objett. I know it will be here speedily Objected; how comes it to pass then, this Oath is no more generally understood by Ministers of the Gospel, and All Christians? And why not better by them, who professedly search Prophetick Scripture?

Anſ. The Answer to this Objection will consist of three Particulars.

1. That the *Oath* being an *Oath* given in Prophetical Scripture, it must be expected to be given according to those Laws of Prophetick Stile; now those Laws require, that a Prophetick *Oath* should be under Prophetick Coverture and Veil; and so be Interpreted by compare with the Rest of Prophecy: And then it will become plain, and plainest, and most confirming of all the rest, as hath been said: Only because we are dull of Search, and Hearing, Prophecy becomes hard to be *Interpreted*. Because contrary to the Apostles Admonition, we stay in the Principles of the *Doctrine of Christ*, and do not *go on to Perfection*: Prophesy is given in Parables, that *Seeing Men* might only *See*; and *Hearing* Men might

might only *Hear*; *To understand a Parable*, and *the Interpretation of it, the words of the Wise*, and *their dark sayings* requires Wisdom to prepare for it; *They are all plain to him that Understands*, and *Right to them that Find Knowledg*, to Them, *who have Senses exercis'd*. But to others, especially to *Men* of *Scorn*, and who *hate Knowledg*, as a *Thorn Runs into the hand of a Drunkard*; he finds the Pain, but knows not the Cause; So is a *Prophetic Parable* as troublesom to their Mouth, or Ear, but they know not, why; They think it is the nonsense, or, as they call it, *Jargon* of a *Prophecy*, when it is their own Ignorance, and abhorrence of Instruction.

2. It must be acknowledged, while the *Days* of the *Antichristian Apostasy*, which are yet (even the *Reformation* notwithstanding,) upon us in too great measure, Jesus Christ *Holds back the Face of his Throne* (to allude to the Expression in *Job*) or the Senses of this Divine *Prophecy* concerning his *Kingdom*; else the *Apostasy* could never have entred or not continued; But as in those, who are deep in that *Apostasy*, the *Wisdom* of the *Wise Perishes*, and the *Understanding of the Prudent is hid*; so even to the *Protestant* Servants of Christ so much of the shade falling upon them from that so great *Eclipse* of *Christianity*, *This Book* seems so *Sealed*, they say, *They cannot, though Learned, Read it, because it is Seald*; *and the Unlearned say, They cannot Read it because they are not Learned.* But when those *Days* are at an End and that *Time no more*; *the Ears of the Deaf shall Hear the words of it*; *the Eyes of the Blind shall see out of Obscurity*: *The Tongue of the Stammerers shall speak plain concerning it*, Isa. 29 v. 11. 12, 18.

3. The *True*, as well, as *Free Grace* of God hath vouchsafed to some of his Servants Great Portions of Light, and Knowledg herein; and I am Humbly bold to say, to me, the unworthiest of All, he hath been pleased to Afford such a measure, that I beg, but a fair Allowance of Consideration, in the Declaring the Sense, and Time of this *Oath*, that it should by this Discourse be plain to every one else also.

Argum. 3. The *Oath* in this *Vision*, we are upon, hath a strict Indenture and Corelation with that *Oath* of *Christ*, Dan. 12. This is so plain and obvious, that the *Marginal* references in the Bible, point from the one to the other, from *Dan.* 12. to *Rev.* 10. and from *Rev.* 10. back again to *Dan.* 12. And indeed they could do no other; For never did *Face* answer to *Face* in the *Water*, or in a *Glass* more plainly, and exactly; The person *Swearing* there is described, *Cloathed* with *Linen*; here with a *Cloud* as with a *Robe* of *Linen*; *Lifting* up there his *Right*, and his *Left*, here only (for a Reason to be presently given) his *right*

Hand to Heaven; he *ſtood* there, *by*, *near*, or *over* the *Water*, ſo as to be between Water and Land, and to have hold on Both; here he more expreſly *ſet his right Foot on the Sea*, and his *left Foot* on the *Earth*. In both he ſignified his *Univerſal Monarchy*; but here as Juſt at Hand; then he *Sware* by that *Greater*, who *Liveth for ever and ever*; and ſo here, but with the Magnificent Addition, who *made Heaven*, and the *Things that therein are*, and *the Earth*, and *the Sea*, and the things in each of them; to be more expreſs in not only his *Univerſal Monarchy*, but the very *Reſtitution of all Things*, the Reſtoration of the Lapſed Creation; But then he *Swore*, that *unto Time*, and *Times*, and *Half a Time*, there ſhould be a delay of *Finiſhing the Wonders* then enquired after; and ſo *All things* ſhould be *Finiſhed*; which neceſſarily implyes, there ſhould *be no more* ſuch *Time* after theſe *Times* and an *Half*; here he looking, as we ſhall ſee, on *Time*, and *Times* as fully paſt; and *Half Time*, as impair'd, and worn off by ſome of it being paſt; and foreſeeing the full end even of that alſo, Swears; *Time* of ſuch a ſort ſhall *never* be granted for ever, ſhall never have ſo much, as a Full *Half Time* any more after that *Half Time* once begun, and any of it waſted; but that at its Full end, *All ſhall be finiſhed* ſo, that *Time* of *Old Stile*, from the *Fall of Adam*, ſhall *be no more*, but *Time* of a *New Stile* enter in the Succeſſion of Chriſts Kingdom at the *Seventh Trumpet*.

Thus the great Difference between the Two *Oaths*, is; that the *Oath* in *Daniel* looks Forward upon theſe *Times*, and an *Half*; and gives them their Scope, Courſe, and Liberty to Run; it ſays to thoſe *proud Waves* of Time, *prouder*, than which Time had never Any, ſince it had a Courſe; ſo *far* ſhall you *Run*; it ſets them into their Carier; This latter *Oath* looking, as it were, back upon them, as having par'd off ſome of the Laſt *Half Time*, and foreſeeing it Expir'd; It Dams and Bars them; it ſays to them, having run out ſome of your *Half Time*, you ſhall never have any more, ſo much as a full *Half Time*; and when you ſhall have fully run out that laſt of your Allowance, you ſhall Run no further for ever: But another *Time* ſhall come on, wherein *All ſhall be finiſhed*, a Time of *Finiſhing* in the room of *Delay*, Time of the *Kingdom of Chriſt* in the Room of the *Patience of that Kingdom*, a Time of the great *Sabbatiſm* in the room of *Labor* and the *Curſe*. Now who can but be Ready to think upon thus much, that theſe *Oaths* are upon one, and the ſame ſpaces of Time? only with this Difference; one *Oath* is by way of Grant the other by way of Embarraſs of any more ſuch Grant; That having been allowed, and ſo far ſpent, and at laſt fully

fully ſpent, that was given, no more ſhould be given; This Bar was neceſſarily not only Implyed, but expreſs'd in the Firſt *Oath*; when it *Swore* ſo much, it implyed, *no more*; and when it ſaid *All ſhall be finiſhed*, it plainly expreſſed, there ſhould be *no more*: But in the Former *Oath* the Grant was Principal; here the utter Denial of any more ſuch Grant is Principal; yet implying the Grant had been obſerved; Thus the Grant was with an *Oath* moſt expreſs, and that the Denial might be as Majeſtic, as the Grant; it is with an *Oath* alſo; But becauſe this latter *Oath* contains only Glory to Chriſt and his Church; the right Hand alone is lifted up; whereas the former *Oath* having within it ſelf the ſufferings of the Servants of *Chriſt*, and the *patience of his Kingdom*, there was the lifting up the left Hand alſo.

And now all theſe Correſpondencies between theſe two *Oaths*, are much more Ponderous, and Subſtantial, than that they ſhould be taken for mere Alluſions of Scripture in its after Repreſentations, to what it had made uſe of in its Former; yet we have ſtill a more full Aſſurance, that they are both Strictly and Inſeparably Related one to another, and joyn'd in the very ſame ſpace of Time, *viz. Time*, *Times*, *Half Time*; and the Argument is this; One and the ſame *Finiſhing* of all is ſubjoyn'd to both; there ſhall be *Time*, *Times*; and *Half a Time*; ſays the firſt *Oath*; wherein that, ſo known *He the little Horn*, ſhall *ſcatter the power of the Holy People*; and when he ſhall, *viz.* in the laſt *Half Time* have *Accompliſhed to ſcatter*; *All theſe things ſhall be Finiſhed*; And in the *Latter Oath*, it is ſaid, *There ſhall be Time no more*, but in the *Days* of the *Seventh Trumpet* the whole *Myſtery* of God *Evangelized* to and by *all the Prophets* ſhall be *Finiſhed*; Now it is Self-Evident, Supreme and Univerſal *Finiſhing* can be but One: If then by the firſt and ſecond *Oath*, ſuch Supreme and Univerſal *Finiſhing* is Determined; And If the End of *Half Time*, the laſt part of *Time*, *Times*, and *Half Time* in the Firſt *Oath* have Supreme Finiſhing, and if *Time* no *further in the Days of the Voice of the ſeventh Angel*, when *All*, whatever, was *Evangelized* to any of the *Prophets* (and therefore to *Daniel*) have this Supreme *Finiſhing* alſo; then muſt the End of *Half Time* (and ſo of *Time*, and *Times*,) and *Time no more* be at one and the ſame Time; For agreeing in one Third, they muſt alſo agree between themſelves. And further; One of the chief of the *Wonders* named in *Daniel*, is a principal Part of what ſhall be *Finiſhed* in the *Days of the Voice of the Seventh Angel*; For the *Riſing* of the *Many that ſleep in the Duſt*; ſome to *Everlaſting Life*, and ſome to *Shame* and *Contempt*, is one of the chief of the *Wonders*, the

Finiſhing

Finiſhing of which was enquired after, and determined in the Firſt *Oath*; and it is that which is a principal part of the *Myſtery to be finiſhed* in the Days of the *Voice* of the *Seventh Angel*, according to the ſecond *Oath*; For we read in the Account of the Days of the *Voice* of that *Seventh Angel*; *the Time of the Dead was come*, that *they ſhould be Judged*, and that *God* ſhould *Give Reward to his Servants the Prophets*; and *to all*, that *fear him*, *both ſmall and great*: Thus beyond all Contradiction is it, that theſe two *Oaths* muſt needs be Related to the ſame ſpace of *Time*, *Times*, and *Half a Time*, at their Ending; only the firſt, as hath been ſaid, looks principally to the Bringing them in; yet with a regard to their End; The ſecond chiefly reſpects their End, and for ever bars any more ſuch *Time*, but yet ſufficiently Imports, they have had their Courſe.

If then we find any mention of *Time*, *Times*, and *Half a Time* either before the *Oath* in the ſame *Prophecy* in *Daniel*; or in the *Prophecy* of the *Revelation*; after the *Oath* in *Daniel*, but before the *Oath in this Viſion*, c. 10. in order of Time, though not of Chapters; then ſuch mentions are carefully to be laid to, and cloſely Connected with theſe two *Oaths*, for thereby we ſhall attain to the Knowledg *What*, and *what manner of Time the Spirit of God hath ſignified* in this laſt *Oath*, both in the more Imperfect, and in the moſt Perfect ſenſe of *Time being no more*.

Although the proof I have given, is ſo great, that whatever objections may appear, they may and muſt be overruled by it; yet I will very briefly point to poſſible Objections, and direct to the way of Anſwering them.

Object. 1. *Time no more*, ſignifies the end of the World, and the State of Eternity.

Anſ. It is evident, This cannot be the ſenſe, becauſe the *Oath* adds, *In the Days of the Seventh Trumpet ſhall be Finiſhing*; which is oppoſed to *More* or *Longer Time*; yet Finiſhing in the general Senſe of Time, muſt be in Time, though Time of another Nature; not only then Time juſt before, *viz.* of *Times*, and *Half Time*; but then was from the very *Fall of Adam*; For though it be but for *Finiſhing*, yet it is time of that *New Stile*, Time accounted by the *Kingdoms of this World* being *the Kingdoms of the Lord*, *and of his Chriſt*; and ſo Time of a new Kingdom, that never was before, as now it ſhall be; and this leads to the *Kingdom* of the *Thouſand Years*; which though it be an *Everlaſting Kingdom*, that *ſhall never be deſtroyed*; yet it ſhall be delivered up into the King-

Kingdom of pure, perfect, absolute *Eternity of God All in All*; and so is not that *Kingdom of Eternity it self*; but it is the Kingdom of the *Fulness of Times*; or of *All Time*; and therefore in Time: *Time*, therefore *no more*, because Eternity enters, cannot be the sense of this *Oath*, and is no way agreeable to this *Vision*.

Obj. 2. It may be here Objected, *Time* here signifies no more than *Delay*, and the *Oath* hath therefore this Sense; There shall be no more *Delay*, but in the *Days of the Seventh Trumpet*, *All shall be Finished*.

Ans. If this had been the Sense, it must have signified one of these two things; either that there shall be no *Delay* from the *Time* of this *Oath* to the *Time* of the *Seventh Trumpet*; but it shall immediately *Sound*, and *All* be *Finished*; or that whenever the *Seventh Trumpet sounds*, all shall, without the least *Delay* be immediately *Finished*; that the First cannot be the sense, I shall in the next Head very plainly prove; because the *Vision*, wherein this *Oath* stands, does most manifestly import to us; That there should be *Delay* between this *Oath*, and the *Finishing* of the *Second Trumpet*.

The second Sense does indeed offer a great Truth, *viz.* That the *Seventh Trumpet*, which is also called the *Third Woe*, *comes quickly*, that is, without the least delay, at the just Time; and then shall be the most swift and speedy motion to its End, and without any Delay; but this cannot be the sense here, because it does not agree to All, that hath been prov'd, to be the sense and also the main intention of this *Oath*, in its Indenture with the other *Oath* in *Daniel*; that is, to define together with that the very point of *Time*, when *Time shall be no more*; but tho the *Seventh Trumpet* be never so speedy, when it comes; yet it might be Ages e're it comes to *Sound*; and no one knows how long? so the *Oath* would not make an *End of Strife* in the Point of Time, the main point here, nor gives the *strong Consolation* it is intended for.

Obj. 3. It is added to the *Times*, and *Half Time*, by the *Oath* in *Dan'el*. And when *he shall* have *accomplished* to *scatter the Holy People*, *All* shall be *Finished*; now the Time of *Accomplishing to scatter might be long*, or longer than *Half Time*.

A. I shall endeavour to make it most evident, the *Accomplishing to scatter the Holy People* is no more, than an Explication of the state of Things, and of what shall be done in the last part of *Times*, and *Half Time*, viz. That last *Half Time*; and so the *accomplishing*

to *scatter* be but a Description of *Half Time*, the state, and end of it in fuller words.

Obj. 4. The giving of *Times*, and *Half Time* did not satisfy *Daniel*, for after it is said; *he heard, but understood not*; therefore that *Oath* did not so Define Time, as to *make an end of Strife*.

Ans. By a Divine Ordination undoubtedly, *Daniel* complained of his Ignorance, of what should *be* after *Half Time* to the very End of *Finishing*; that on that occasion Jesus Christ, the great *Numerator* of *Time*, might give a more distinct account of the *Times* and *Half* before *Finishing*; and then of the Time of *Finishing*, to the very end of it, by the most exact Delineation of All in *Days*; so that this is so far from an Objection, as is after to be shewn, that it doth both explain, more strictly define and confirm the great Position, *viz.* That these two *Oaths* concerning Time do indeed *make an end of Strife*.

I come therefore to the second grand Position for the Determination of Times by this *Oath*, which may be Distributed into these three smaller Propositions.

1. The Time when this *Oath* could be sworn, must be defin'd by this *Oath* it self, in Conjunction with that other fore-nam'd *Oath*, and in compare with other *Prophetick* Time; for tho this *Oath* was *Prophetically* made, when the *Revelation* was given; Yet it could not till the due time, according to these *Prophesies*, so much as be supposed to be *Sworn*.

2. Seeing this *Oath* it self declares a delay between the Time of *Swearing*, and the Time, when it should have full Effect in *Time being no more*; the time of that Delay must be also Defined by this *Oath* it self, in compare with other *Prophetick* Time, as afore-said.

3. By necessary consequence, the Time, when this *Oath* shall take full place; so that *Time* of any former account, but of the *Kingdom of Christ alone*, shall be *no more*, (viz. at the Time of the *Seventh Trumpet*,) this Time must also be defined by this *Oath* it self.

Prop. 1. The Time when this *Oath* could be *Sworn*, must be a Time, wherein Jesus Christ had Right to make a challeng of his

Kingdom

Kingdom, to *Roar*, as with the *Voice* of a *Lyon* for it; to ſend out the utterances of *ſeven Thunders* to make a beginning of it; to hold the Book of it *open* in ſolemn Declaration, It was ſome appearances of it, even now beginning; All which was moſt evidently Preparatory to the *Seventh Trumpet*, when the *Kingdoms* of *this World* ſhould become the *Kingdoms of the Lord and of his Chriſt*; All this muſt needs be granted, being joyned with this *Oath*: Now comparing this with the *Oath* in *Daniel*, aſſiguing *Time*, *Times*, and *Half Time* to that *He*, who had the grant of *Time*, *Times*, and *Half a Time*, Dan. 7. to wear out *the Saints of the moſt high*, juſt before the Time of the *Kingdom given to Chriſt*, *and to his Saints could come*; It is moſt plain letter of Scripture, Chriſt could not make this challenge of his *Kingdom*, till ſome part of that *Half Time* had run out, that was *Sworn* to him, the *ſcatterer* of the *Holy People* had ſpent it ſelf. Till then the *Oath* had no place with Allowance to the Truth of the former *Oath*; nor could it be ſooner ſuppoſed to be *Sworn*, than when that laſt portion of Time had begun to run out; wherein it plainly ſuppoſes but a leſſer Portion of Time, or little in compariſon of time paſt, until the *Seventh Trumpet*, to run out. This then is plain Letter of Scripture, and yet will be further made out in the next particulars.

The ſecond Propoſition is thus Argued.

Prop. 2. The Time of a Delay, of the full *Kingdom*, or the full Glory of any part of it, is plainly made known, that ſuch delay there muſt be; For when the *Utterances* of the *Thunders* were commanded to be *Sealed*, and not to be *Written*; when the *Book* that had been *held open*, was commanded to be *Eaten*, and with *bitterneſs in the Belly*, ſignifying uncomfortable delay, and that *John* was to *Prophecy again*; And laſtly, That till the *ſeventh Trumpet*, *Finiſhing* was not to be Expected, it muſt needs be moſt Evident, there muſt be delay, and that the Delay muſt be from the Time of the *Oath*, whenever it was, till the *ſeventh Trumpet*, and that that *ſeventh Trumpet* was to be the Period of the Delay. For ſo it is expreſly ſaid, in the *Days*, of the *ſeventh Angel Sounding*, the *Myſtery*, which God had *Evangelized* to, and by his *Servants* the *Prophets*, ſhould be *Finiſhed*; that then ſhould be the Period of Delay, but till that Time there muſt be Delay; For if the *Thunders Utterances* are *Seal'd* and not *written*; what they had in charge, and to ſay, could not be known, and ſo not *Finiſhed*; for *Finiſhing*, as it requires *Knowing*, in the *Finiſher*, ſo it produces Knowing in All. If the *Book* was to be Eaten with

Bitter-

Bitterneſs in the *Belly*; It muſt needs be kept ſecret there, and ſo what was in it, which muſt be part of the *Myſtery* to be *Finiſhed*, could not be *Finiſhed*, and therefore *Bitter*; elſe it could not have been *Bitter*, ſeeing it was of the *Kingdom of Chriſt*, the Joy of Saints, *the deſire of all Nations*. Laſtly, *Prophecying* again bars *Finiſhing*, For the *Myſtery* of *God Evangelized* to, and by the *Prophets*, muſt be *Finiſhed*; while *John* was *Prophecying*, there would ſtill be more to be *Finiſhed*; therefore where *Finiſhing* begins, *Prophecying* muſt end; now *Finiſhing*, by the clear words of *Prophecy*, begins at the *Seventh Trumpet*, therefore there *Prophecy* muſt end by the ſame clear words of Scripture; from hence it is moſt certain the Time of the Delay is from the Time of the *Oath*, as actually *Sworn* till the *Days of the ſeventh Angel Sounding*; and then the *Oath* ſhall have its full Effect, That *Time ſhall be no more*; and ſo ſeeing by the *Oath* in *Daniel* it could not be till *Half Time begun*, the Time of the Delay muſt be during *Half Time*, or till it come to an end.

Prop. 3. By neceſſary conſequence therefore, as the Argument of the third Propoſition, at the *ſeventh Trumpet Sounding*; there ſhall be *Time no more* of any former account whatever, but only Time given from the *Kingdom of Chriſt*; it being the Point of Time, when the Oath hath its full effect; Hereby therefore the moſt certain and definite point of the *ſeventh Trumpet* comes to be known, even by this ſo certain, ſo expreſs Character, *There ſhall no further be Time* of any other Date, than of the *Reign and Kingdom of Chriſt*, which ſhall begin at the *ſeventh Trumpet*; For Time of a *Political Account* is Dated by *Reigns* and *Governments*, we very well know; If Time then be no more, at the *ſeventh Trumpet*, and the *Kingdom of Chriſt is Proclaimed* at that *Trumpet*; it is moſt manifeſt, the ſenſe of *Time no more* is no Time as before; but of *Chriſt's Kingdom* only; From hence it becomes Infallibly certain, according to the plain Text; that neither *Time* nor *Times*, nor *Half Time*, nor the *Twelve Hundred and ſixty Days*, nor the *Forty two Months*, nor ſo much as the *Three days* and *Half* can be any longer than until the *ſeventh Trumpet*; They muſt all, when the *ſeventh Angel ſhall begin to Sound*, have Expired; For theſe are all Time of a contrary Character to Time of the *Kingdom of Chriſt*, and to *Finiſhing*, as is manifeſt by the Character of each of them.

For *Time*, *Times*, and *Half Time* are for the *wearing out of the Saints of the moſt high*, for the *ſcattering the Power of the Holy Peo-*

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ple, and for the Church of Christ being in a *Wilderness* condition; The *Twelve Hundred and Sixty Days* are for the *Witnesses Prophecy* in *Sack-cloth*, and the *Churches* being in the *Wilderness*; the *Forty two Months* are given to the *Gentiles*, *Treading the Holy Court*, and the *Beasts making War with the Saints* and *overcoming them*; And the *Three Days* and *Half* are for the *Witnesses lying dead*. Now all these are contrary to the character of the Time of the *Kingdom of Christ*, to *Finishing the Mystery of God*; and therefore must end, before *Time no more*, before *Finishing*, and so before the *Seventh Angel*. But to shew all such *Time* ends then, the *Prophecy* of the *Revelation* goes on immediately, c. 11. 15. &c. to the *Kingdom of Christ*, so c. 14, &c. And the *Beast* is so oft said to *go into Perdition*, because all, contrary to *Christ's Kingdom*, ends in him, c. 17.

Again, from hence it is most Evident, whenever these kinds of Time End, the *seventh Angel* must *Sound*; For when all Time of a Character, contrary to the *Kingdom* of *Christ*, ends; the *Time* Character'd by the *Kingdom of Christ* must succeed; when all mentions of Time of the contrary Character ceases, so that *Time* in that sense is *no more*; either all Time must sink, or rather is sunk into *Eternity*, or the *Kingdom of Christ* and of his *Reign* most *uphold it*: Accordingly therefore, we find, when the *Little Horn*, and *Time*, *Times*, and *Half a Time* are supposed to have had their Course, there is no mention of any succeeding State, but of the *Kingdom of Christ*, and of his *Saints*; and as soon as the *Three Days* and *Half* are at an End, all presently succeeds at their ending into the *seventh Trumpet*, and the *Kingdom*, and *Reign* of *Christ* therein. And when that *Kingdom* and *Reign* enters, it is self Evident, *Time*, that had been from the *Fall* of *Adam*, must be *no more*; but a new Date or Style of *Time* must enter; For it is such a *Kingdom of Christ*, such a Reign, as had not been since that very *Fall of Adam*, it had been always in Type or Emblem, but never in Act till then.

Further, from hence it is most Evident by Letter of Scripture, that the *Thirty* of the *Twelve hundred* and *Ninety Days* in *Daniel*, which are added to the *Twelve hundred and Sixty*, and the *Forty Five* more of the *Thirteen Hundred Thirty Five*, are not of the same character, with that *Time*, that *shall be no longer*, but of the character of the *Time* of the *Seventh Trumpet*, and so of the *Reign* and *Kingdom of Christ*, and so do not disturb the Calculation of the *Time* to be defined by the *Oath*; nor draw out the Time *Sworn* against, beyond the *seventh Trumpet* beginning to

ſound, becauſe the *Twelve hundred and ſixty days* can laſt no longer, than till the ending of the *Three Days and a Half*. For when the *Witneſſes* are called up to *Heaven* in a *Cloud*, and *All*, even their *Enemies behold them with Wonder* and *Terror*, they cannot be *Prophecying* in *Sackcloth*; but by the very Letter of the Text, as ſoon, or in the very cloſe of the *Three Days* and an *Half*, they *ſo ſtand upon their Feet*, and ſo are *call'd up in a Cloud*, and then quickly, immediately the *ſeventh Trumpet ſounds*; and when that *Sounds*, the *Oath* takes place; *Time is no more*, but of the *Kingdom of Chriſt*; For as the *ſeventh Trumpet comes quickly*, that we can ſuſpect no delay, after the *Witneſſes Riſe*; ſo the very firſt thing after the *Sounding* is, that *there are loud Voices of the Kingdom of Chriſt* in this very *World*; So that the Proof is exceedingly ſtrong, and clear; that the very point of Time, in which *Time is no more*, according to the *Oath* is at the *Seventh Trumpet*, and that muſt needs be at the end of the *Three Days and Half*; and ſo of the *Twelve Hundred ſixty days*; and as it will appear in the next Head of the *fourty Two Months*; therefore the *Thirty* and *Fourty Five* making the *Twelve Hundred and Sixty*, *Twelve Hundred and Ninety*, and *Thirteen Hundred Thirty Five*, muſt be Time of the *Seventh Trumpet*, and Time of *Finiſhing*, and ſo of the Kingdom of Chriſt; and not that Kind of Time, of which it is *Sworn*, *it ſhall be no more*.

In the laſt place, from hence it is evident, the *Three Days* and a *Half*, and the three *Times* and a *Half*, muſt end at One, and the ſame Time moſt neceſſarily by the very Letter of the Text; For as ſoon as ever the *Times* and *Half* are expir'd, the *Judgment*, according to *Daniel*, Sits, c. 7. v. 26. *viz.* The very ſame *Judgment* ſpoken of, v. 26. And ſo the Voices are ſaid to be in *Heaven*, where the *Judgment ſits*, *Rev.* 4. And the *Kingdom* is given to the *Chriſt*, and the *Saints* of the *moſt High*; *Loud Voices*, which are *heard from Heaven* to *Earth*, becauſe there the Judgment ſits, *Rev.* 14. *&c.*

And thus by this *Oath* Bounding it ſelf by the *Seventh Trumpet*, we come to a certain knowledg in Prophetic Language of the *Prophetical Epoch*, *Duration*, and *Period* of the Time from the firſt Entrance of the *Oath* to its full place, and effect; it muſt begin at a Time, when Chriſt had right to make a challenge of his *Kingdom*, notwithſtanding the *Oath* for *Times*, and *Half*; which *Oath* hereby then neceſſarily appears to be after the *Half Time* begun; there muſt yet a delay intervene between that Right, and the full effect of this *Oath*, till the *Sounding* of the *ſeventh Angel*,

Angel, which could not be till the End of *Half Time*; this full effect muſt needs be at that End of *Half Time* by this *Oath*; Conſequently all Time of a character Adverſe to the *Kingdom of Chriſt*, whatever ſuch time be, it all muſt be ended; which appears to be as at the end of *Half Time*; ſo at the end of all thoſe concurrent names of Time, *Months* or *Days* alſo.

I come therefore to the third and laſt of the firſt great Poſitions; in which I ſhall draw up all to a Head, and Point, *viz.* The Time, when the Sollemn *Oath* of Chriſt, *Prophetically* given when the *Revelation* was given in the, c. 10. may according to theſe *Prophetical Characters* be lookt upon to be *Sworn* Actually, and to come into its beginning, is the Time of the *Reformation*, begun at 1517. In which there was, as it went on, a beginning and ſhew of Chriſts *Kingdom* and Preparation for it; and the Time when it ſhall take its full Place and Effect in the Succeſſion of the *Kingdom of Chriſt*, ſhall be, when *Time* of all former *Species* or Kind ſhall *be no more*, but a new date of Time from his *Reign*, and *Kingdom* ſhall come forth; and this ſhall be at 1697. between which 1517, and 1697, is the Time of Delay. And for the making this Good, I ſhall preſs by the moſt convincing Arguments, from very Letter of Scripture; and moſt undoubted undeniable matter of Fact.

Argum. 1ſt. If the *Reformation* do moſt eminently agree in every part to thoſe three Characters. 1ſt. Of a Remarkable Challenge, Chriſt made of his Kingdom; Then 2dly, of a Time of Stop and Delay, to the glorious Appearance: Laſtly, of room for, and great hope, and expectation of a much more Glorious, and Bleſſed State of a Full and perfect *Reformation* in the Succeſſion of *his Kingdom*, then though This will not amount to an Abſolute Proof; yet it will ſo far Argue, as to engage to look about, and to conſider it every way; whether the *Reformation* was not the very Time when this *Oath* firſt took place? the Stand of the *Reformation* the Time of the Delay? and whether ſo near an Hundred eighty Years from its beginning, be not a Time of great hope of the Ceſſation of all Time, that hath hitherto been, and of the Time of the *Kingdom of Chriſt* in Succeſſion, and giving a new Stile to Time; and whether *Finiſhing* the *Myſtery* for the Glory of his *Kingdom* be not now very near? ſeeing no very long delay, but a ſmall ſpace in compare with what had gone before, is intimated, until the *Seventh Trumpet*; and ſo this Joyning with other Arguments will make a Proof undoubted

ed of the just Times intended by this *Oath*: Whereas, if there were nothing suitable to Christ's challenge of his *Kingdom*, to the delay of his *Kingdom*, and room for hopes of the higher Glory, the Proof were surpriz'd in the very Entrance.

For the evidence therefore of these three things, I will lay down three *Postulates* or *Appeals* to all that know, or will consider any of these Things.

Postulat. 1. I require and appeal, whether the *Reformation* should not be acknowledged to be one of the most Monumental, and renowned Revolutions in these *Europian Western* Parts, wherein the State of *Christianity* hath been concerned? This cannot be denied, even by *Papists* themselves, their Writings, and Discourses are so full of it; and even *Jews*, and *Mahometans*, or whoever mind the state of the *Christian Religion* cannot but take notice of it: And we *Protestants*, and whoever have an Estimation of the *Reformation*, are bound to look upon it, as a great claim Christ made of his Right, and of his *Kingdom*: We cannot but own a great Agreeableness between the *Reformation*, and his gracious Shining out, as the *Sun of Righteousness*, his *Roaring* as a *Lyon* to awaken the Nations; and between the Preaching of the Gospel, that ensued, and the *Utterances* of *Seven Thunders*; and his Transmitting the Light both from us and to us within the Isles of *Great Brittain* and *Ireland*, and his Recovery of so many of the *Kingdoms* from the Power of the *Papacy*, to be as the *setting his Right Foot on the Sea, and his Left Foot on the Earth*; For by it we have a Freedom of the Profession of the Gospel in so much Purity, the Reading the Scriptures *every Man in his own Tongue*, the Liberty of the Worship of God, and of the *Lord's Supper* most particularly, without the intollerable Yokes of *Popish Idolatry* and *Superstition*; together with Laws, Governments and Power by Sea and Land to Preserve all Natural Rights of this World, together with those Immunities of the Gospel; which *Protestant Gradieur* however it be used, is a great *Emblem* of the *Kingdom of Christ*; And yet all this is Raised much Higher to All who have a sense of *Prophecy*, of this great *Prophecy* of the *New Testament*, and so are *waiting for the Consolation of* Israel, the *Appearance*, and *Glory of the Kingdom of Christ* in the World; they cannot but look upon the *Reformation* as an Earnest, and Pledg o a much greater, and near Approaching Glory.

Postul.

Poſtul. 2. I require, that *the preſent ſtate* in which *the Proteſtant Churches* yet are, ſhould not *be deemed*, nor *taken for the ſtate of things under the ſeventh Trumpet*; or which is one and the ſame thing, for that State, in which *Time*, according to *he Oath of Chriſt, is no more*; Either Time, as it hath been hitherto, ſince *the firſt Apoſtaſy of Humane Nature*; or more particularly, *ſince the Apoſtaſy of the Chriſtian Church.* So that neither *Time ſince that firſt Apoſtaſy*, nor *ſince the Antichriſtian Apoſtaſy*, limited by the *Time, Times* or *Half Time ſhould be any more*, or any *further.* To take *Time* either way ſo, and to Expound it of *Time being no more*, is againſt *common Senſe* and *Experience.* For who can but think, in regard of both Sin and Miſery, the *preſent State* is too much of the Hiew and Complexion *Times* have been of, according to All we have both *heard* and *read* of it in *Former Ages?* Who can ſay, There is any thing yet like the ſtate, wherein *the Kingdoms of this World are become the Kingdoms of the Lord, and of his Chriſt*; or that *he hath taken to himſelf his Great Power to Reign?* The General Wickedneſs of all kinds, and the Unhappineſs ſo much complain'd of, aſſure the contrary, and tell us plainly; *Time* is the ſame it hath been ſince *the Fall of Adam*, and ſince *the Curſe* fallen upon the *Creation*; Or how can it be ſaid, the *Time*, and *Times*, and *Half Time* are ended, when we ſee ſo many Kingdoms yet *given*, and *giving* ſtill *Themſelves to the Antichriſtian Papal Power*, or to *the Beaſt?* ſo many Cruelties and Tyrannies that have been of Latter Times, and are ſtill acting in the World on that account? ſo many Idolatries and Superſtitions in the very Face of the Sun, committed in *the Antichriſtian*, call'd *Chriſtian World?* When we obſerve ſo Great *Accommodations* of Things among the *Lutheran*, and other Pompous *Sardian Churches* of *the Proteſtancy* to the Formalities, Swelling Titles, and Intereſts of this World, that are found in *the Papal Apoſtaſy*; and which is ſtill much worſe; Impoſitions upon Conſciences in Things, which at the beſt, are like the retaining *the High places untaken away*; and Perſecutions there have been upon Diſſenters from them; when *Proteſtancy* it ſelf in thoſe very *Churches* had been ſo *lately ſnatch'd* as a *Brand out of that Burning.* Indeed in all things it is too viſible, *the Reformation*, as we in Honour ſtyle it, hath had a *Name to Live*, and yet much of *Death* upon it; Hath not *fill'd up its Works before God*; that it hath *Fallen aſleep*, and not *ſtrengthen'd the Things that Remain* to perfect it ſelf for *the Kingdom of Chriſt*; So that they are *Ready to Dye*, and ſo it *is* like to continue; (Except in *a Few Names, even* in *Sardis*, that have not *Defiled their Garments*;) till *Chriſt comes upon it at an Hour when they know not.* For upon many Changes that have been of Perſons, one *Uniform* Spirit too apparently remains.

If any one now ſhould ſo Confound and Jumble Time of *the Seventh Trumpet* with the *preſent Time*, there would be nothing but *Incertain Sound*; no Diſtinction between *Prophecy* Fulfill'd, and Fulfill'd only in Beginning, and Smaller Degrees; and ſo not that *ſtrong conſolation* from the Fulfilling of it; ſo that though ſome Learned, and Worthy Perſons do indeed ſuppoſe, we are even now in *the Days of the ſeventh Trumpet*; They yet being urg'd upon theſe Conſiderations, find Themſelves oblig'd to help Themſelves with the *various Degrees* and *Elevations of the ſound of the Seventh Trumpet.* They ſuppoſe, and they indeed muſt needs do ſo, Senſe and Experience is ſo much againſt the High Effects, *Prophecy* hath adorn'd the Repreſentation of *the Seventh Trumpet* with; But indeed herein ſuch worthy Perſons are miſtaken, that what they mean by the *Lower Degrees of the Sound of the Seventh Trumpet*, is no more than what Divine Wiſdom hath ſet of difference between *the State of Time*, and *Times* ſo often mentioned, and *the State of Half Time*; that ſo much of a *Reformation*, as hath been, might come in; and what they intend by *the Higher Elevations of the Seventh Trumpet* is *the Seventh Trumpet it ſelf.* All the Effects of which are too high to have been yet at all with ſo Little a Change of the World; and too haſty and ſwift not to have long a-go reach'd the higheſt Effect, if there had been but any one of them come to paſs, ſo long a-go, as from *the Reformation*; ſuch *Low Degrees of Effect*, as are already come to paſs, are therefore no other than ſuch as are allowed to *the Laſt part of Time*, *Times* and *Half Time*; viz. to *Half Time*, the *Space of the Low State of the Reformation.*

But all this, notwithſtanding the Revolution was very Great; the Revolution of the *Reformation*; that ſo many Kingdoms and States ſhould throw off that Yoke, which their Fore-fathers had for ſo many Ages bowed down their Necks unto; and abdicated, that *Moloch*, and refus'd any Longer to *worſhip that Image*, unto which they had ſacrificed with Themſelves *the Souls* and *Bodies of their People*, and the very *Lives* of them, who would not *worſhip with them*; and that all This was done by Loud Remonſtrances againſt *Antichriſtian Uſurpation*, and with the moſt ſolemn Eſtabliſhment of Laws; able to ſupport Themſelves by Forces both at Land and Sea, like *Witneſſes ſtanding upon their Feet*, avowed *Witneſſes*, or *Prote-ſtants*; according to the *former Poſtulate*, anſwering the Particulars of the *Viſion* in that part.

But *the Thunders ſealed* gave a ſtop to the Goſpel's Courſe; which if they had continued reſounding, would long e're this have brought forth

forth that very Kingdom. The *Book* is retired into *the Belly of the Prophet* with *great Bitterneſs*, and *the Prophecy* is renewed; which, as was ſaid, is oppoſite to *Finiſhing*; and all this till the Time of *the Seventh Trumpet*, wherein all *the Emblems of the Viſion* are anſwered in this part alſo.

Poſtul. 3. I require, It ſhould be allowed not only *poſſible*, but *hopeful*, that God ſhould make a much *greater Reformation*, and carry it more univerſally throughout the very *Name*, and *Profeſſion of Jeſus Chriſt*; and *that Name* and *Profeſſion* ſent to the very *End of the Earth*. For to ſay, This is not poſſible, is to Limit Divine Power and Goodneſs; To ſay it is not hopeful, is either to nouriſh a Suſpicion, our *Reformation* is not on the beſt Grounds; nor Chriſtianity the Beſt, and Pureſt, and only True Religion in the World; or elſe to Queſtion, again, the Divine Goodneſs and Power, that he hath not determined a Time according to his own ſupreme Dominion, and Righteouſneſs, together with the Ordinations of his Mercy, when the Glory of the Goſpel in the Purity of it ſhall ſhine throughout all the Earth; and no place whereunto its *Line of Light* and *Heat*, or *Power* reach not, and where its *Speech is not heard*. It is alſo to contradict the very Letter of ſo many and *Great Prophecies*, the due Search into and Interpretation of which, had it not been ſo much wanting among the Preachers of Scripture, No Article of the Chriſtian Faith had been Clearer, more Known, or more Believ'd than this. But in regard of the continuing *Apoſtaſy*, this could not be; For that *Apoſtaſy* could not have come in at all, nor continued thus long, had not the Great Truth of *the Kingdom* been ſo clouded; But thus it *ought* to be, that one Thing may anſwer another. *Laſtly*, To deny *the hopefulneſs* of this, is to contradict our Prayers for the Converſion of *Jews*, *Turks*, *Infidels*, and *Pagans*, and the importance of thoſe very *Pſalms*, and *Canticles*, in uſe every Day in the Common-Prayer, which lead to this State. But this cannot be denied by any that have looked into *Prophecy*, and earneſtly wait and pray for the Glory of Chriſt, and of his Churches. Nor indeed can either the Poſſibility, Probability, and Hopefulneſs hereof be denied by any Chriſtians.

Argum. 2. The Former Argument will Receive a Conſiderable Addition by the Conſideration, that as the Penetration into the *American* World, and the *Magellanic* Paſſage to it, was as it were, prepared for *the ſetting Chriſt's Right Foot on the Sea*, and *his Left Foot on the Earth*; So, near the Time of the *Reformation*, that it gives

a very Valuable Remark to it, and into that New World hath not only the Name of Christ been advanced; but *the Reformation* peirc'd thither also, and been settled in that Famous *Plantation* of *New England*; and not only that, but the Endeavours for the Highest Purity of *the Reformation* have found Refuge from the Persecution of the *They* of *the Synagogue of Sathan*, and *Liberty of Conscience* there; and even Christian Congregations of the Nations have been therenpon constituted, as is upon Great Assurance from the Writer of Mr. *Elliot's Life*, that Faithful Servant of Christ in *New England*, and even *Apostle of the Americans* made known. This cannot be slighted, except by those who are ready to make Light of every thing, that concerns the Glory of God, and of Jesus Christ in *Atheistick manner*; or are so pre-possess'd against *the Interpretation of prophecy*, that they *will not see*, till the Time that *they shall see* and be *ashamed for the slowness of Heart* in *believing all that hath come to pass* according to *prophecy*; and even all *Franck Minds*, if especially duly prepared with *Love of Christ*, and of his *Kingdom* will *wisely observe* the Holy Disposeof Divine Truth in it.

Argum. 3. The Third Argument shall consist of Three Great Points of Matter of Fact, undeniable, and out of all Controversie; applied to *prophetick Scripture*, and admirably agreeing with it, that come up unto the very Year 1517. the Beginning of the *Reformation*, which from thence is now passing to 1697. and may give the great Hope and Expectation of some Grand Change and Revolution of that Time, for the Glory of Christianity, and *Advancement of the Kingdom of Christ.*

1. According to undoubted Matter of Fact, in the Universal Judgment of *All Protestants*, there hath been a growing not only *Apostasy*, but *Tyranny in the Church* and *Papacy of Rome*; even *an Imperial Apostasy*, covering it self first under their Shelter, and then assuming above all the Kings of the several parts of the *Cloven Romano Empire*, *prophetically* call'd *Ten Kings*; (*Ten*) being *the Hieroglyphick Number of Papal Rome*, as (*Third*) of *Imperial Rome* in this *Prophecy*. The *Beast* persecuted the sincere Servants and Members of *the Church of Christ*; So that it is very hard to find, where that Church was for a long time together. There was therewith also so great corrupting the Church of God with Foul Idolatries, and innumerable Superstitions; and the Doctrines and Practices of Christianity, and the Holy Rules of Life and Conversation were every way so dimmed and obscured, and not only so, but even almost lost, and re-involv'd

volv'd in *Paganism*: And *to enforce all this on Consciences*; there was exercis'd so great a *Tyranny*, that not only single *persons*, but Great *Bodies of the People of God* have been prodigiously harass'd; and Princes of all Names, Emperors, Kings and States, bow'd under the Awe and Domination of the *Roman*, stly'd *Spiritual*, or *Papal Supremacy*, and its *Hierarchy*; which *Tyranny* hath also been managed with all the Art, and Delusions, and Charms on the *Understandings* and *Consciences of Men*, that *could be thought of*, or *found out*; even *to prodigy of Insinuation*, (call'd therefore by *Prophecy*, *Sorcery*), and thereby a *power*, otherwise weak, and impuissant, had attain'd a Grandeur, equal, and even superiour to the Greatest *Monarchy* and *Empire of Ancient Rome*, or any other whatever; and all under the Name of *Spiritual*, *fatally chosen* by them; under the *Aspect of Revel.* 11. 8.

This *Papists* call not an *Apostasy*, or *Tyranny*, but an *Ecclesiastical Supremacy of the Church* and *Pope of Rome*; due to him as the *Vicar of Christ*, and *Successor of Peter*, as *Prime among the Apostles*, and *First Bishop of Rome*; as they will have it; and applying to it whatever is proper to the *Glorious Kingdom of Christ* (of which it is indeed the *counterfeit*) they must acknowledg this; for they say, it ought to have always been so, and that it ought still to be so; and therefore they use all the Policy and Industry possible to bring it to be so universally. This is so great and *notorious matter of Fact*, that the very Representation is *proof beyond Reprisal.*

2. By all the Disputes and Debates that have been upon these things between *Protestants* and *Papists*, it is most undoubted, that the Beginnings of this *Apostasy* were very early in the *Fifth Century*; and so were going on by various Steps and Degrees, till it came to the *Consistency of so great an Apostasy* and *Tyranny*, from the Eighth to the Sixteenth *Century*; and although there were some *bold Remonstrances to it*, yet hath only such a *Protestant Reformation*, coming to National Settlements sprung up, not so much by, as from *Luther's* appearance against *Indulgences*, which all *History*, both *Popish* and *Protestant* dates to 1517. So that accounting from so early, as well we may, in the *Fifth Century*, from 437, to 1517. there are a Thousand and Eighty Years; and 1517. must stand as a very Monumental Year, being the *Epoch* of so Great a Revolution, as that Wise and Powerful *Body of Protestants*, in these *European* parts, have made it by continuing in it from that Time to this Day; and with such firm Resolutions of adhering to it still, as all of them avow,

and declare their irreconcilable abhorrence of returning to that *Apoſtacy* and *Slavery of the Papacy.*

3. In that the *Reformation* hath gain'd no more Ground theſe laſt Hundred Years; and ſo much of the *Roman Apoſtaſy* and *Tyranny* continue in ſo Great *Kingdoms*, that ſtill adhere to that *Apoſtaſy* and *Supremacy*; and ſo hath done for now theſe 175 Years, ſince that entrance of the *Reformation* at 1517. It is plain Matter of Fact, that for the perfecting the *Reformation* in the *Weſtern* parts of the World, and for the *Reſtoration* of the Purity of Chriſtianity among the *Eaſtern* Chriſtians, and the Propagation of the Goſpel of Chriſt throughout the World; according to that Faith and Hope we make profeſſion of in our Prayers; There remains exceeding much to be done at this Day, and the *Grounds of Expectation* cannot but be very Great, that every Day ſo great and happy a Change of the World ſhould ſhew forth it ſelf; And if it hath appear'd, and ſhall further appear, that One Hundred Eighty Years is a moſt noted *prophetick* period; It is undoubted Matter of Fact, that ſo many by *Five* have not run out, ſince the *Reformation* at 1517. It is but reaſonable then, that we ſhould have a Great Regard to that End of an 180 Years, which will be at 1697. according to plain Matter of Fact.

Let us now apply theſe ſo undeniably plain Matters of Fact to *Prophecy*, and I do ſolemnly affirm; That beſides theſe ſo plain Inſtances already given, there is no material Point in *Hiſtory*, or known Matter of Fact in the *Roman Papal State*, but what I find an Emblem, and Shade of in *Prophecy*; nor any One Line in *Prophecy* but I find in that *Antichriſtian State*, what doth exactly collineate to it, in that Fore-nam'd *Hiſtory*, and moſt known Matter of Fact.

But I will ſingle out the *prophetick* Letter, of *Time*, *Times* and *Half a Time*, to inſiſt upon only, and adjuſt thereunto, what no one can any more deny, than the Co-incidence of Numbers, wherein all Mankind agree, in theſe Particulars.

Partic. 1. It is plain Letter of Scripture; The *Prophecy of Daniel*, c. 7. 25. Gives *Time*, *Times* and *Half a Time* to a *Little Horn*, Riſing up *among*, or *behind*, and under the *Coverture of Ten Horns of the Fourth Beaſt*, or *Monarchy*; that muſt needs be in the latter end of *Times*, or juſt before the *Kingdom given* to *Chriſt*, and to *his Saints*; and ſo muſt needs be in ſome Scheme of the *Roman Monarchy*, continuing

tinuing until that End, and therefore in the *Papal*; becauſe no other continues, but that alone that could maintain a *Succeſſion from* the *Babylonian*, *Perſian*, *Grecian*, and *Roman Pagan Empire*, before it to this Day, and ſo until that End of the *Kingdom of Chriſt* appearing; and ſome kind of Univerſal *Monarchy* this muſt be; becauſe *Times* and *Seaſons* were given into the *Hand* of this *Little Horn*, as Time of that his Reign, and becauſe it is not a literal, but *ſpiritual Monarchy*, the *Apocalyptical Prophecy* calls it, the *Image of the Beaſt*, viz. of the *Roman Pagan Monarchy*, juſt before it; that is, *Roman Monarchy* in an *Image*; beſides many other ſo evident Agreements between the *Roman Papacy* and the *Beaſt*, and his *Image* in this *Book of the Revelation*, that even *Papiſts* themſelves cannot deny it muſt be ſome *Roman State*, and of ſome Antichriſt in it.

Partic. 2: The ſame *Time*, *Times* and *Half a Time*, are, *Dan.* 12. again aſſign'd to that ſo known *He*, or *Little Horn*, in *Chap.* 7th: for the *ſcattering the Holy people*; (the ſame thing in very little differing words with *wearing out the Saints*); and upon his *accompliſhing to ſcatter*, it is ſaid, all the *Wonders ſhould be finiſhed*, that could not be *finiſhed* before; *Dan.* 12. 6, 7. For in anſwer to the Queſtion, *How long ſhall it be to the End of theſe Wonders?* Theſe Times of *ſcattering* were aſſign'd, as moſt neceſſarily to be firſt; and which comes exactly home to the purpoſe of the *Oath*, concerning *finiſhing*, and ſhews alſo, the *Times* and *Half* fall upon the laſt State of Things, and therefore neceſſarily upon the *Papal State*; becauſe the *Roman State* hath continued only in that, and the *Ten Kings*.

Partic. 3. *Time*, *Times* and *Half Time* are aſſign'd *Rev.* 12: to the *Church*, viz. the Collection of the *holy people* being in the *Wilderneſs*; which neceſſarily ſignifies a *ſcatter'd* Condition, and into which the *Church fled*; ſo that it could not appear in ſuch a Collection, as in a *Church*, but in ſingle *Witneſſes*.

Partic. 4. There are 1260 Days aſſign'd alſo to the ſame *Church* in *that Wilderneſs*; which is a moſt plain equalizing *Time*, *Times* and *Half Time* unto *Twelve hundred ſixty Days*; and therefore ſeeing the *Witneſſes*, and the *Church* muſt needs be the ſame, taken in one collectively, in the other in ſingle perſons; the *Witneſſes* 1260 *Days*, and the *Churches* muſt be the ſame; with which 1260 Days, the *Months of the Gentiles*, *Treading under Foot the Holy City*, and the *Beaſts making War with the Saints*, and *overcoming them*, or *wearing out*, and *ſcattering the Holy People* and *Saidts*, muſt needs run along

long: For they are the Cauſe of the *Churches*, and *Witneſſes* affliction.

Now all theſe Things are plain Letter of Scripture, and it being plain Matter of Fact, that ſuch a *Papal Apoſtaſy*, and *Tyranny* cover'd the Chriſtian *Church*, and ſo long obſcur'd the Purity of it (ſo that it could not be ſeen) and *Tyranniz'd* over its Holy Members.

If now the Accounts of *Prophetick* Time in theſe *Time*, *Times*, and *Half a Time*, will agree to the Duration of this *Apoſtaſy*; and ſince the *Reformation* to this Time, and ſome few Years beyond it, ſo as from the *Reformation* to come down exactly to 1697. I cannot ſee, how it is poſſible for any Free, and Ingenuous Mind, much leſs to them who *Love the Lord Jeſus* and *his Kingdom*, in ſincerity, to reject it, and to impute to Chance ſo Great a Concurrence of Times.

Partic. 5. If then *Twelve hundred ſixty Days* be diſtributed by the proportion of one equal part, according to *Time*, or *One Time*; of Two equal parts, according to the *Times*, or *Two Times*; and the Half of one equal part, according to *Half Time*; the equal part muſt be 360, the Two equal parts muſt be 720, the Half equal part muſt be 180, and the One and Two equal parts put together, muſt be 1080.

Partic. 6. There can be no Denial of the Matter of Fact, that the greateſt *Proteſtant* Interpreters of the *Revelation* have poſitively expounded the *Twelve hundred ſixty Days*, equal to *Time*, *Times*, and *Half Time*; *Days* for *Years*; by the Prophetic Standard of Time given to *Ezekiel*, C. 4 4. taken from the ſame aſſignation to the *hurch* in the *Wilderneſs*, Numb. 14. and applied to the Church in the Apocalyptic Wilderneſs; and as all Chriſtian Interpreters explain *Daniel's Weeks* as *Weeks of Years*, on the ſame Authority; and ſo theſe *Twelve hundyed and ſixty Days* muſt, and ought to be interpreted; becauſe it is Prophetick Language that uſes them; and becauſe it is evident, no leſs Time can ſerve the Ends of *Prophecy* on this ſo Great Point of it.

Partic. 7. According then to the Diviſion of the 1260 Days into One equal part, or 360 Days of Years; and Two equal parts, or 720, that they may amount to 1080 Years; They muſt run out before the half equal part, or the 180. and then the 180 immediately

ly follow, and run out; and ſo theſe *Times* and *Half Time* end, and are no more; and by *this Oath of Chriſt* ſuch like can never be any more for ever.

Partic. 8. Whenever *Half Time* had loſt any thing of it ſelf, it might moſt truly be *ſworn*, There ſhall be *Time no more*, not ſo much as *Time* of any Denomination whatever; not ſo much as *Half Time*; Chriſt therefore is pleas'd to chuſe a word that might perfectly bar all manner of *Time*, *Times*, or *Half Time* from *being any more* for ever; and extend it ſelf further in Bar of any kind of Time whatever, that had been from the *Fall of Adam*, or that had not been *Time of his Kingdom*: In as much as all Time, that ſhould be hereafter, ſhould be Time of his *Kingdom* only; firſt, in Succeſſion, and Preparation for his *Kingdom in Glory*, and then in its *Glory*, which ſhould give Date to it, and ſupport it: Whereas therefore the Word uſed for *Time*, *Times* and *Half a Time*, imported *Set* or *Appointed Time*, or *Seaſon*, עת, καιρος· Chriſt is pleas'd now to make choice of χρόνος, a word ſignifying Time at large, and ſo comprehenſive of all Time. For if he had us'd the former word of *Set*, or *Appointed Time*, and had us'd it in the Singular Number, and ſaid; There ſhall not be καιρος· or *Time of Seaſon*, it had not excluded *Half Time* eſpecially.

Again, if he had ſaid, There ſhall be καιροι, or *Times of Seaſon*, no more; it had not excluded *ſingle Time*, nor *Half Time*: They might have been notwithſtanding. But now Time at large, the *Baſis* of *Seaſon* or *Opportunity*, being excluded, *Seaſon* muſt needs be excluded alſo. For if *Time*, the Foundation of *Seaſon*, be excluded, *Seaſon* muſt be much more excluded: *Time* may be without *Seaſon*, *Seaſon* cannot be without *Time*. For ſeeing, according to the Secreſie *Prophecy* uſes, it would not ſay, There ſhall not be *Time*, nor *Times*, nor *Half Time*; but it ſays in General, There ſhould not be ſo much as *Time any more*, or *further*; It is manifeſt *All Time*, even *Half Time* is excluded, or any Time, but what ſhall be Dated from the Reign and *Kingdom of Chriſt*. So that the *Oath* of Chriſt reſults into Three Propoſitions.

1. There ſhall never be ſo much as *Half Time* of *Seaſon*; and therefore not *whole Time*, nor *Two Times* of *Seaſon* granted any more.

2. There ſhall now, *Half Time* of *Seaſon* is impaired by any of it being paſt, never be intire *Half Time* of *Seaſon* any more for ever allowed to the *Antichriſtian Apoſtacy*, or to the Prince of it.

These Two are necessarily deduced from the agreement of this *Oath* with the *Oath* in *Daniel*, and as referring to the same *Times* of *Season sworn* there: that none of Them shall any more be granted, nor so much as the *Half*, as a compleat *Half*, either in regard of the Space, or of the Power, enjoyed any more for ever.

3. There shall not Time of any Sense, or Season, be either granted, or be any *more* for ever, that is not of the Succession of the *Kingdom of Christ*; For all shall be Time of *finishing* for, and into the Glory of that *Kingdom*.

Now this is not to be understood so, but that till the *Seventh Trumpet*, some of *Half Time*, and therefore Time in general, and not of the *Kingdom* of Christ; though not intire *Half Time*, but part wasted, and daily wasting in regard of Space, and abated and lower'd, in regard of Power, might run on, and yet this *Oath* not be infringed; because it Reserv'd till the Days of the *Seventh Angel*. But still this *Oath* could not be sworn justly, nor with any importance, before the *Time* and *Times* run out: For then *Half Time* remain'd intire: and some part of the Full Orb'd Power of the *Antichristian Kingdom* remain'd to it by the Former *Oath* also; viz. in the latter part of the Last of the *two times*: and then this former Oath, or else this latter Oath, could not be True, but one *Oath* must have conflicted with the other: nor could this latter *Oath* be properly *sworn*, nor with such a mention of the *Seventh Trumpet*, till Time of the *Sixth Trumpet* was Declining. For to speak of the *Seventh Trumpet* when Time of the *Sixth Trumpet* was in its Ascendency, had not agreed to the Great Wisdom and Goodness of Christ in *swearing* in a fit time.

Partic. 9. From all this it necessarily follows, That every Thing in plain *History*, and Matter of Fact, lies even and level with *Prophecy*: Such a Retrenchment of the *Antichristian Apostacy*, and *Tyranny*, as is most notorious to all *Papists* as well as *Protestants*, yea to *Jews*, to *Mahometans*, begins at 1517. This could agree only to *half time*, that speaks a State of Declination, and of bringing Low; and gives Room to the *Oath of Christ*; *Time shall be no more* in the Sense explained: Therefore from 1517. account Backward a Thousand and Eighty Years, it reaches so back to 437. near to the Beginning of the *Fifth Century*, where all *Protestants*, at the latest, fix the entrance of the *Antichristian Apostacy*: Then from 1517. run the 180 Years of *half time* in so great a Change, and Revolution, as we stile the *Reformation*, and the *Protestancy*; but yet whose *Thunders* are

sealed,

seal'd, and in which the *Book of the Kingdom* is under Secreſie, *Bitter* Retirement, and the Kingdom ſtill under the Delay of *Prophecy* till 1697. the End of *half time*, and the Beginning of the *Seventh Trumpet*: and when Time of any other Date, but from the Kingdom of Chriſt, ſhall be no more, according to the Full and Compleat Effect of the *Oath* of Chriſt; So that the *Myſtery Evangeliz'd* to *all the Prophets*, ſhall be *finiſhed*.

And thus it is plainly and poſitively made Good, and, I hope, beyond denial, that the *Oath* of Chriſt determin'd the Time of both of its Inchoation, or Beginning Effect, viz. at 1517. and its Conſummation, and Compleated Effect at 1697.

But now that I may not ſeem to hide any Objections againſt what I have diſcours'd, I will take notice of what I underſtand moſt difficult.

Object. 1. Why may not the *Reformation* be rather looked upon, as the Time of the Full Effect of this *Oath*, and of the *Seventh Trumpet ſounding*: For then the *Witneſſes* ſeem'd to have a Remarkable *Riſing*.

Anſw. Beſides all that hath been ſaid of the moſt apparent Low State of the *Reformation*, and the Stop of it, and the preſent Face of all Things in Chriſtianity moſt diſagreeable to the Deſcription of the *Seventh Trumpet*, there are two infallible Arguments againſt this Suppoſition.

1. That then not only the *Time*, and *Times*, but the *Half Time*, muſt have ended at 1517. and ſo muſt have begun by Proportion at the year *Two Hundred Fifty Seven*, where neither *Prophecy*, nor the Judgment of *Proteſtants*, upon Matter of Fact, have ever plac'd the Beginning of the *Apoſtacy*, being Fifty Years before the *Chriſtian Empire*.

2. The *Second Woe*, which (as we ſhall ſee more, preſently) is the *Mahometan* Impoſture, and *Tyranny*, muſt paſs away; which, it is very plain, is not *paſs'd away*; and therefore the *ſeventh Trumpet* cannot yet have *ſounded*.

Object. 2*d*. It is a much greater Objection, that there ſeems no Reaſon to begin the *Half Time*, and ſo the *Reformation*, at the firſt Appearance of *Luther*; but rather when it came to ſome ſtrength and Settlement, or at the very time, when the *Reformers* began to be call'd

call'd *Protestants*; which was not till about Twelve Years after: Now if this should be so, it would, I acknowledge, make a very scandalous and disadvantagious Delay in my Computation, and adjourn what I have so often fixed at 1697. to 1709. and thereby ruin wholly the Reputation of it; so that it concerns me carefully to look to this very Point.

Answ. 1. Besides the Arguments arising from *half time*, begnn at the *Reformation* 1517. and ending at 1697. I have, in drawing out the *Scripture-Line* from the very Beginning of Time, found so many wonderful Concurrences upon this very Point of *half time*, beginning at 1597, and so ending at 1697. that I do not rest the whole weight upon this Interpretation of the *Oath*, though firm enough to carry it; but then the *Reformation*, according to this *Oath* falling in together, and so centring with all other Accounts of Time on 1517. take away from me all Doubt, that *half time* is justly placed according to the most *sure word of prophecy*; and therefore, that so happy a change, as will arise from the *Kingdom of Christ* in Succession, and Time of a former Date, as such, as it had been from the *Fall of Adam* to that Day, being *no more*, shall come to pass at 1697.

Answ. 2. There is nothing more evident, that if any part of the *Reformation* pertain to *half time*, the whole *Reformation* from the very Beginning of it, till it comes out in a full perfection under the *sounding of the seventh Angel* at the End of *half time*, must pertain to *half time*, and to the very Beginning of it also. For the *Reformation* is one entire thing, though it had several Steps and Degrees of attaining to its Consistency, so far as it should, or could by the former *Oath* attain, till the End of *half time*; and there it stood, and stands *to this Day*: It hath not lost its Essential Point of an Abnegation, and Renunciation to the Court, and *falsly call'd Church of Rome*, and its *Supremacy*; nor shall this ever be lost: and yet it is, and shall be under an imperfect State, and seeming rather to decline, till nearer the End of *half time*.

And agreeably hereunto, *half time* must needs be all one peice of Time, wherein some Retrenchment of the *Beastian*, or *Papal* Power over *Tongues*, *People* and *Nations*, ought to be; and whatever was to open, and break forth in order to it, had License to shew it self, viz. a great Light and Purity of the Gospel, in comparison of what was before: and yet because it was but *half time*, and a Time of Delay, according to this *Oath* and *Vision*, there must a greater part of the *Papal* Dominion remain to him, and the Works of the *Reformation*

mation could not be *fill'd up*, but be even *ready to Dye*, according to the *Sardian Type*. And they in the *Reformation*, who have most Power and Eminency, are *a sleep to this Day*. Besides what the *They* of the *Synagogue of Sathan*, Zealots of Antiquity, though degenerated from *Apostalic*, have done; and many, if they had Power, would yet do for their *Rituals* and *Jurisdictionals*. Because *half time*, tho so near its end, is not yet at an end.

Answ. 3. There hath appeared a very Remarkable Care of Providence to signalize the very Year 1517. when *Luther* first appear'd, in all, both *Popish* and *Protestant* Accounts of Time; and the very Name of *Luther* above *Zuinglius*, *Melancthon*, however great Names in the *Reformation*; and even to a *Proverb* or *Diverb* from *Papists* to *Protestants*, the Name of *Luther* hath been *celebrated*; *Where was your Church before Luther?* and though the Names of *Wickliff*, *Huss*, *Jerome of Prague*, are Names of Great Repute for attempting, yet no *Reformation* is dated from Them, or their Enterprising: All this, as it were on purpose to set up 1517. and to give it the embossing of a Famous *Era* of Time; because it was the Beginning of *half time*.

Argum. 4. The *Apocalyptick Prophecy* hath from the Divine Spirit given the Course of Events from the Day of the *Resurrection*, *Ascension*, and *Lord's Day of giving the Spirit*; This was made the *Apocalyptick Epoch*, or Point of Beginning; as a Signal of which *John was in the Spirit*, receiving the *Apocalyptick Prophecy* on the very *Lord's Day*; *and Jesus Christ the Lamb*, *new'y slain*, receiv'd the *sealed Book*; which Events are orderly recorded through the *6th*, *7th*, *8th*, *9th* Chapters. So that the Vision of the *10th* Chapter, with as plain a Portraicture of the *Reformation*, as hath been shewn, Follows in so just an Order, that any one may as plainly see it, as a Skillful Historian, and Sagacious Understander of *Figures* or *Devises*, beholding in a Gallery the *Emblems* of all the Kings of *England*, and their several *Governments* from the *Conquest*, in their Just *Series*; would be most assured of the Significancy of each *Emblem*, and argue from the one to the other, with as great certainty, as if all was set down in plain words. Even so by close Application, Meditation, and Prayer, upon this Divine Book of *Prophetick Hieroglyphicks*, and Light from the most known and undoubted Points of History, may we pass from the very *Day of Pentecost*, *Acts 2d.* to the very *Day of the Reformation*, as were it seasonable, might be with great evidence delineated.

But I will single out only the great *prophetical Iconism*, or Picture of Cap. 9. v. 13. just before the *Vision of this Tenth Chapter*. For I appeal to all that know any thing of the greatest Revolutions of the World within but the Last Two Hundred and Fifty Years; whether any greater Thing hath been done in these *European* parts, and with Relation to what we call *Christendom*, then the Extinguishment of the Christian *Eastern Empire*, and taking *Constantinople*; which from the *Days* of *Constantine*, the First *Christian Emperour*, and from whom it receiv'd its Name, was made the *Acropolis*, or Capital City of the *Roman Empire*, and its Supreme Principality; This very *Eastern Christian Empire* became a *Mahometan Empire*, the Empire of the *Grand Signior*, devoted to the, as Grand Imposture of *Mahomet*, let out on purpose by God to Rival *Christianity*, as it became *Antichristian*, and to be a Scourge to it; while the True Christianity, the True Church of Christ, and his Servants, were hid in the *Wilderness*, and *Sackcloath*, even from the *Face of the Serpent*, as this *Prophecy* shews, c. 11. c. 12. This Empire then, I say, became *Mahometan*, and *Constantinople*, the Imperial Seat of it, was forced to change it self into the *Ottoman* Port, and the Temples of it into the *Mosques* of that Fooliſh Religion, the Scorn and Scoff God Himself hath so wonderfully put on Antichristianism.

What more lively, and even distinguishing Character could be given of this, than what we find just before the *Vision* of this so *Solemn Oath?* a Representation so plain, that none of the Interpreters of this *Prophecy* of the *Revelation*, that interpret it with Relation to the *Papal Antichristian* State, but do unanimously agree, that the *Woe* of the *Sixth Trumpet*, the *Loosing the Angels Bound in Euphrates*, their *Killing the Third part of Men*, (*Third part* a peculiar Hieroglyphick of the *Roman Imperial Power* in this *Prophecy*) their so great Numbers 200000. and of *Horsemen*; their poysonous Religion, mark'd by their *Serpentine Tayls*, with *Heads*; their Use of Guns, signified by *Fire* and *Smoak* coming out of their *Mouths*, their so Bright and Polish'd Armour, cypher'd by *Fire*, *Jacinth* and *Brimstone*, are all as plain discypherings of the *Turkish* Armies, taking *Constantinople*, and seating their *Satanick* Empire there, as if they had been particularly named.

After which Seizure of *Constantinople*, there is nothing given in *prophecy* before this Vision of the *Oath*, but the *Rest of Men*, viz. of the *Western* Antichristianism, continuing in the same Foul State of the *Apostacy*; as we know very well, the *Romanists* have done, without any Repentance, or Consideration of so great a Judgment upon

on the *Eastern* Antichristianism, drench'd in all the impurities of the *Western*; except, that there, was the *Whore*; *Rome*, or the *Roman Catholick Church*, carried or born alought by the *Beastian Papacy* seated there.

Just therefore as the taking *Constantinople* was about Sixty Three or Four Years before the *Reformation*, a Time allowed, as it were for the observing what Effect so Great a Change of the World, and wherein was so much concern'd the Antichristian, call'd Christian World; so allowing that Sixty Four Years of Interval; The *Day*, *Month*, and *Year* from the Rising of the *Turks*, about 1058. if interpreted *prophetically* into 396 Years, will reach to that very 1517. Thus does the *Vision* of taking *Constantinople* come before the Vision of the *Oath*, there being nothing in the Apocalyptical Context between it, *cap.* 9. and *cap.* 10. but the Remark, and Brand of that impenitency; and then, as a more perpendicular Judgment upon this very Apostacy, follows the Separation from *Rome*, so infamous to it, as from those *Whoredoms*, *Sorceries* and *Thefts*; and the Loud Sounds of the Word of God, and Scriptures translated into all Languages; So Deadful and Hateful to it, and causing such an Hatred of it; *Emblem'd* by Christ appearing for the Claim of his Kingdom, and Recovery of some parts of it, by the *Voices* and *Utterances* of *seven Thunders*; which is to me as plain a Proof, that in mystical Language, most justly, according to the Laws of such Language interpreted; The very *Reformation* beginning 1517. at which this *Oath* was given, is, as it, expresly nam'd; and that, as hath been shewn; *Half Time* then begun, and must end therefore at 1697. in a far Greater Revolution; even an *Earthquake*, and a *Reformation* much higher and purer; and unsealed Voices of the Kingdom of Christ by the Sound of the *Seventh Trumpet*.

And as the beginning of *half time* is thus defin'd, by the *Turkish* Empire, so it stands to this Day, as a certain assurance, the *Seventh Trumpet* hath not yet *sounded*; For before it shall sound, the *Second Woe* shall *pass away*. Now this *Second Woe* is the *Turkish* Empire, as hath been shewn; and before that *Woe* be *pass'd off*, it must be removed off, from not only the *Western* but the *Eastern* Christians, however Antichristianiz'd; which we know, is not yet. And how much Reason have we to think, it remains a *Woe* on the *Western* World, when though not by it self, yet in Conjunction with the *French* Power, it continues a *Woe to this Day!* But this *Turkish* Power shall *come to its End*, and *none shall help* it, *Dan.* 11. *last*. None of the *ten Kings*, Not the present *French* King.

This

This ſtands a Demonſtration, the *Seventh Trumpet* hath not yet *ſounded*, nor the *half time* yet ended, nor the *Oath* of Chriſt yet had its full effect.

Object. 1. It may be yet objected, the *Seventh Trumpet* cannot immediately follow the end of *half time*, becauſe there are *three Days* and a *Half*, beſides the *twelve hundred* and *ſixty Days*: and before they are ended, the Witneſſes do not Riſe, nor the *Seventh Trumpet ſound.*

Anſ. 1. Seeing the Witneſſes are not in *Sackcloth* but *twelve hundred ſixty days*, nor the *Church* in the Wilderneſs more than *twelve hundred ſixty Days*, nor the *ſcattering* and *oppreſſing power* more than *three times and a half*, equal to 1260 *Days*; Therefore the *three Days* and *a half* muſt be comprehended under the *twelve hundred ſixty Days*, and not be *three Days* and *a half*, diſtinct, and more than the *twelve hundred and ſixty.* For the *Beaſt* being He that *Kills them*, if he hath but the ſpace of *time, times* and *half* a *time* to do it in, and that Time of ſuch a Kind ſhall *be no more*, by the *Oath* of Chriſt: and that there are no more than 1260 Days, it cannot be but the *three days and half* muſt be ſo comprehended; or elſe there were no Power to Kill the Wilneſſes, that Power of the *Beaſt* by which they are Kill'd, being ended, and no other nam'd.

Anſw. 2*d.* Seeing it is the *Beaſt* that Kills the Witneſſes, and he hath *power for forty two Months* to *make War* with them, and to *overcome them*, which muſt equal his *three times* and a *half*, ſeeing both are the ſame Term; and that he hath an *Image* made to him, that can ſpeak, and cauſe *them* to be Kill'd, that would not worſhip the *Image*; which the Witneſſes, it is certain, would not; either the *Beaſt* and his *Image* lets his Power lie un-uſed, the much greater part of his Term; or the *three days and a half* muſt not be at the end of *twelve hundred Sixty days*, but run much way along with them. Further, the *Image*, the *killing*, the *not worſhipping the Image*, the *not Receiving his Name*, the *Number of his Name*, muſt all be confin'd to the *three laſt Years and a half* of the *Beaſt*'s Power; which were ſtrange to imagine; or elſe the *Killing*, and other *wearing out* the Saints, muſt run through much greater parts of the Term, than the *three laſt years and half.*

3. It is therefore of Neceſſity, that the *three days and half* are but other words for *three times and a half*; that ſo the *Witneſſes* and the *Churches*

Churches. Times may agree, as they ought to do; and they are chosen to Teach us by the *Three Days* of Christ in the *Grave*, to expound the *three times and half*, viz. a Deep Part of Each; and yet so, that the whole may be understood, though a Deep Part be made most Remarkable; as the whole *Three Days* were understood of our Lord in the *Grave*, tho the Evening of the First Day, the whole of the Second Day, and the Morning of the Third were most Remarkable: So the *three Days and a half*, and the *three times and half* are equal between Themselves, and all equal to the 1260 *days*. And as a further Argument of the very Beginning of the *Reformation*, and *half time* exactly concurring; as Christ Rose early on the Third Day, so there is an immediate Motion of the Witnesses towards Rising on the very Beginning of *half time*; There is a Deep Part most remarkable in each of them; But at the End of the whole, the *Seventh Angel sounds*, and not before. For tho there was a Beginning, and Partial Rising of the Witnesses at the Reformation; yet the compleat Rising is not till in the very Ending of the 1260 *days*. It is a Rising then with an ascending in a Cloud. But this shall not be till the end of the 1260 *days*; tho the end of the Deep Time was at the *Reformation*.

And how admirably does this agree with the *Prophecy of Daniel* which says, there shall be *time, times* and *half a time*; and *when he shall accomplish*, or in, and upon the *accomplishing* to *scatter* the *holy People*, in regard the *Oath* of Christ gives the *Beast-ian Power* a partial continuance till the end of *half time*, *viz.* all the last *half time*, when his scattering *Power* is declining, and wearing away. Then all the *wonders* shall be *finished*; which must be in the last of *half time*; because that is the last, and he hath no more power to do it, but for *Time, Times* and *half a Time*; for in vain is a determinate set time given, if a time beyond it were allowed; So many boundings of time may assure, there is no time beyond, especially when confirm'd with an *Oath*; so that through for the further opening the *Mystery* of Time Leading to the very end of the 2300 *Days, Morns*, the 1260, of *a Time, Times* and *Half Time*, are made out 1290, then 1335. Yet it is most evident, they are given as the time of *Finishing*, and as time of the *seventh Trumpet*; for in vain else were only *Time, Times*, and *Half Time*, and those expounded into 1260 days, and that all should be *Finished*; if there were 75 more; And much more could there be an *Oath*, that time should be *no more*, applyed to these definite times, every way so defined, and then *Finishing*; if there were any time beyond them, and yet no Finishing? The 1260 therefore made 1290 shut out the three Days and Half, as beyond the 1260.

Obj. 1. There have been Things every way answering the *Prophecy*, that have been past long ago; for this is the Key of Interpreting this *Prophecy*, that the *things were at hand*, and shortly to come to pass; All these Things are therefore Fulfilled and past long ago, and not to be found out a-new.

And for this, the *Scheme* of Interpretation of the *Revelation*, by the indeed Learned Dr. *Hammond*, in conformity to *Grotius*, is the Standard to all Those who would cover the *Papacy*, and *Antichristian State*, from being found in this Prophecy; Fearing, the Constitution of another *Church* might then be too much Found there also; I mean as to its Government, Forms of Worship, and its Ceremonies, tho not, as to its Doctrines, and substantial Worship.

This Scheme therefore would have all these things long ago past in the *Jewish* desolations, and the Judgments on *Rome*, for its Persecutions, by the barbarous Nations.

Answ. 1. There cannot be found, according to this *Scheme*, any, but Obscure Mentions of *History*, such as may be found to suit any *Hypothesis*. Whereas the Points of *History*, whereunto the *Prophetical Times* and *Symbols* are adjusted, by mine, are the Noblest that are come pass from the *Resurrection* to this *Day*. The other are so ordinary, that there could be no Reason to say, *Blessed is he that Readeth*, and *They that Hear*. For, excepting the *Destruction of Jerusalem*, Things are of very small moment, and of every Days Occurrence in Time of War, much below the Dignity of those given in this Explication of this *Oath* and *Vision*.

Answ. 2. The *Prophecy*, in the Several Parts of it, begins immediately, *viz.* shortly, and quickly to *come to pass*; and so goes on to the very End of Time, in such a Concatenation of the greatest Events, in Relation to the Church and Kingdom of Christ, from the Time of its Right at the Resurrection, to its Appearance in its full Glory. And seeing the very last Chapters are a Representation of a most Glorious State of Things, what a *Chasme* and *Hiatus*, or empty space must there be? If it begins early, as at the Destruction of *Jerusalem*, and did but only enlarge into many Particulars, (so small as tho fit for a *History*, yet not for so Grand a *Prophecy*,) and then enlarging it self again upon the destruction of *Pagan Rome*, should stride over all Time between, till the *Turkish Gog Magog*, as that *Hypothesis* supposes; and that so Black

Black and Dark an *Apoſtacy* of *Popery* lying ſo long upon the Face of Chriſtianity, and obſcuring it; and the *Reformation* riſing out of that Darkneſs, are not worthy to be taken notice of, in their Opinion; an Opinion very unbecoming thoſe, who in the mean time profeſs a Zeal for *Proteſtancy*, and the *Reformation*; and yet even according to that *Scheme*; there is to be expected upon the Fall of the *Turkiſh Potentacy*, a Glory as great as that Repreſented, *Rev.* c. 21. c. 22. Great things therefore are ſtill to be expected.

But how the Deſtruction of *Rome* by *Totilas* ſhould anſwer *Rev. c.* 18. when *Rome* hath ſo long ſurvived in ſo much Glory; or how Fire ſhould immediately be ſaid to come down upon the *Turks* in attacking that *Beloved City*, *Conſtantinople*, as Dr. *Hammond* expounds it; when they have ſat in it, as the *Ottoman Port*, with ſo much Grandieur; is more than all the Wits, or Underſtandings of the *Hammondiſts* can ever Reconcile to the Thoughts of any conſidering ſober Mind.

Object. 2. May not the whole *Book* of the *Revelation* be a *Prophecy*, yet to be *Finiſhed*, and to come to paſs yet in ſome ſhort ſpace; ſo ſhort, as three years and an half before the end of the World? Thus ſome *Papiſts* would underſtand it, and ſome alſo among the *Proteſtants*.

Anſ. That which lays flat any ſuch *Scheme* alſo of Interpreting the *Revelation*, is, That it contradicts the very letter of this *Prophecy*, For that ſays, *Five* of the ſeven *Heads*, that *carried* the *City*, that then at that very time, when the *Revelation* was given, *Reigned* over the *Kings of the Earth*, were *Fallen*; One then was; The following *King*, that was *another*, viz. *no Head*, though a *King*; ſhould *continue a ſhort ſpace*; and then the *ſeventh Head*, but the *Eighth King* ſhould laſt, till the utter Perdition, and Deſtruction of the Enemies of the *Kingdom of Chriſt*; for it is the *He*, that is ſo oft Character'd, that *He goes into Perdition*; And all is brought under, when he ſhall be brought under; From whence it neceſſarily follows, the *Prophecy* of the *Revelation* muſt needs keep a conſtant, even courſe in thoſe *Heads*; with the *Parentheſis* of that *other King*, or *Head*; until the very Glory, and Kingdom of Chriſt.

And ſeeing the Caſting the *Beaſt* and the *Falſe Prophet* into the *Lake* before the *Thouſand Years*, (all which time *Sathan* lay *Bound* in the *Abyſs*;) and the caſting Sathan into the Lake, after the Thouſand Years, are ſo expreſsly given, with this note of Remark; where the *Beaſt*, and the *Falſe Prophet* are; There is a very plain and,

ſtrong

strong continuation of the Judgment of the *Thousand Years*, begun, and ended, and in a continuation with that, the *casting all into the Lake*, whose *Names are not in the Book of Life*. This fully assures, that the *Beast* carries the whole course of time, from the *sixth Head* of the *Roman City*, and *Empire*, that then was; Emphatically then, when *John* had the *Vision*, cap. 17. (with the Interposal of the *other King*, no *Head*) to the *Thousand Years*, and by the *Beasts* being in the *Lake* during the *Thousand Years*, to the End of the *Thousand Years*, and *Sathan's* being *cast* then into it, and all the *Dead* with him. This *Prophecy* must hold then an even Tenor of all Time since the *Resurrection* of Christ to the *Thousand Years Kingdom*, and from that, by the *Thousand Years* ending, and *Death*, the last *Enemy Subdued*, to the *delivering up* of the Kingdom to God *All in All*. Now to think those, the *Thousand Years* of *Sathan being bound*, and not *deceiving* the *Nations* during them; whilst so many Nations were Lying in *Paganism*; so great Nations under *Mahometanism*, raging by the *Saracens* through so great parts of the World; besides *Judaism* and *Popish Antichristianism* and its Ravages, is such a Course Contradiction, and even Affront to *Prophecy*; that it is Astonishing, Any wise, sober Christian can in Regard of *Paganism*, *Mahometism*, and *Judaism*; and in regard of *Popery*; that any *Protestant* can receive it into one settled Thought.

Arg. Last: As the conclusive Argument, I shall add, what does collaterally assure, that at the *Reformation* it must needs be, that *half Time* must begin according to plainest matter of *Fact*.

Collat. Arg. 1. The plain matter of Fact is, That at the year 476. The *Western Roman Empire* ceased, by *Augustulus*, the last *Emperor*, being obliged by *Odoacer* a *Barbarian* Prince, to Abdicate it; From that time there has been none, that hath born the Title of the *City Rome* in that Eminency, but the *Bishop of Rome*; That by degrees all *Consular*, and *Senatorian* Authority ceased, and *Supremacy* was vested in him alone *, and so it continued till 1517. without any settled Retrench ment; At that, the Universality of his Power was so far Retrench'd, as we have known, and, as hath been already Discours'd, and thus it continues to this Day.

* A. D. 606.

Now it is as evident matter of Fact, that this *Prophecy*, *cap.* 13. speaking of that Power, it calls the *Beast*; and by which no Intelligent Papist can deny, some *Roman* Power is intended, says, this

This *Beast* or Potentate, had such *Power* only in an *Image*; It says, it was given to it to continue *forty two Months*. It cannot be denied, the proper signification of *Moons* is Times of the *Moon*; it cannot be denied all Nations have had a Notion of the *Moon's* Time; and of a *Lunar Year*, or a Year of the *Moon*, even as of the *Sun*: It is also certain matter of Fact; the learned *Astronomical* World hath been much concerned to find the just proportion between the Motion of the Sun, and of the Moon; that it was performed to the greatest Perfection by *Metons* finding out the *Golden Number*; that according to that very Proportion, on which the Rule of the *Golden Number* is founded; I have equall'd the 1222 of the *Moon*, and the 1260 years of the Sun: That the *Papal* Government hath been much concerned in the *Lunar* Year; and particularly in the *Golden Number*, for setling (as they call it) the true Time of *Easter*, and which hath made so great a noise in that *Ecclesiastical State*, and seems of so great moment to it; Account then, according to the Prophetic standard Months of Years; and from 476 ending, to 1697, there are 1222 years; which being divided according to *Time*, *Times*, and *Half Time*, and supplying from the Gentiles Months at 437, 38 years, as aforesaid; the last *Half Time* must begin 1517, at the first appearance of *Luther*, and so as necessarily end at 1697, which shews the great certainty of this computation every way.

Colit. Argum. 2. God makes use of the Number *seven*, three times in *Levit.* 26. as the very proportion of their long *punishment for their Iniquities*; even till the last Remembrance of his *Covenant* with *Abraham* after their long *Captivity*. The first sollemn Appointment of God for their *bearing Iniquity*, which means the *Punishment* of it, was *Ezek.* 4. The measure of Time was 390 *days of Years*: Account 390 years seven times, they make 2730 *Days of Years*; joyn 390 for bearing *Israel's Sin*, then 40 for bearing *Judah's sin*, the 2300 *Eves*, *Morns* of the *Sanctuary trodden under foot*, till cleansed; They make the 2730, For the 2300 *Eves*, *Mornings* running along according to their first 390, and 40 *days of years*, are *Eves*, *Morns* of years also; for they are all united, and so must be alike and equally *Dayes* of *Years*; observe then the 2300 *Evens*, *Morns*, the last and greatest Number; The last part of the 2300 are 1335 days to the *Blessed* Time; of those 1335; 30 making 1260 to become 1290, and 45 making 1290 to become 1335, are added to *Time*, *Times*, and *Half a Time*; which as hath been shewn, are made equal to 1260 days: So then take 75 from 1335, and there remain 1260; Of them the last 180 must needs be *Half Time*; that must be a

Time of Declination; when ever that Declination began, that must be the Pillar of the *Epoch of Half Time*: 70 weeks of years, or 490 years reach to three years and half after the Resurrection of Christ, the Vulgar, *A. D.* 37. Since then have passed sixteen hundred fifty five; If then there have appeared an *Ecclesiastick* Kingdom, and Potentacy, which is a *Roman Empire* in an *Image*; if it hath had an Entire State of Power rising, and increasing; settling and consisting for abont an 1080 years; whenever such state appeared in a Declination, and Retrenchment, and that Providence hath Remark'd it, as so; That is the *Pillar* of *half Time*; and at an 180 years after, the *seventh Trumpet* is to be expected to *sound*; the *Mystery of God to be fulfilled*, and Time of any former account not of the *Kingdom of Christ*, or of its Date and Succession to be *no more*; Now such a *Roman Potentacy* in an *Image*, such a *Papal* and *Ecclesiastic Kingdom* had been 1080 *years*; *At* 1517, such a Declination and Retrenchment of it, began; God hath taken care in his Providence, it should in all History be Remarked as such; therefore at an 180 years from thence, such and so great change is to be expected.

Now there is nothing, the Wisdom, and Goodness of God hath taken more care to assure us of the Truth of, then of these Prophetic Things; Christ is herein the *Faithful*, and *True Witness*, the *Amen*; He hath Sworn in this Case, and in this Case only in all the new Testament; Three times these things are Affirm'd to be Faithful and True, to be the Faithful and true sayings of God, *c.* 19. *c.* 21. *c.* 22. How fully therefore may we be assured they are Truth; and as Truth, They are to be understood; that by due observance of Time, as given in this *Prophecy*, *Prophetical* things being duly *compared* with *Prophetical*, we may come to the end of *Strife* concerning them; that we should not need to ask *Pilate's* question; *what is Truth?* without satisfaction; and I doubt not humbly to say, This Explication is True, and according to what is written *in the Scriptures of Truth.*

Last *Object.* There appears no preparation, nor tendency to so great, and happy a change, that should give any hopes, or belief of it, but of the contrary:

Answ. 1. How Immediate a change is there, when some *Tyrannick* Prince Expires, and a known excellent Prince Succeeds? It Runs in a moment through the whole Dominion, like a new Spirit Transanimating, Transforming All; how sudden was the change, when *Constantine* the *Christian Emperor* began to Reign?

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It was like a rising Sun upon *Christians*, *a Morning spread on the Mountains* in a moment, to which the whole Air, turns as *Clay* to the *Seal*, and like a *Day of Judgment* on the Enemies of Christianity; when the *Protestant Princess*, Q. *Elizabeth* came to this Kingdom, after the *Marian* Days; It was like an immediate Spring of Light into the Nation after a *horrour of Darkness*; how much more when so blessed a *Prince* shall come to *Reign*, will it be like the *Lord sending forth his Spirit*, and in an instant *renewing the face of the Earth*! the Voices from Heaven, like Thunder, and Lightning, wait not for Mens Preparations, nor *Tarry for the Children of Men*, or the *Nations* being better disposed; though they are never so angry, the *Lord will take to himself his great Power* and Reign, and the *Kingdoms of this World* shall be proclaimed to be the *Kingdoms* of the *Lord* and of *his Christ*, and immediate suitable effects shall follow.

Anſ. 2. The great work of God in the first World was on the sudden; a state of nothing was no preparation; So sudden shall the work of God be in the *world to come*, *whereof we speak*.

Anſ. 3. In this sense, the *seventh Trumpet comes quickly*, the *Kingdom of Christ comes not with observation*; but all on the sudden, like *Lightning* shining from *East to West*.

Anſ. 4. It is the very Nature of the thing, what ever is *halv'd* or *cut off in the middle*; if it done suddenly, or by way of Surprise; *half Time* will be at an end, when we think not, are not aware, at an hour, we know not, even the *Sardian* Church knows not; *Behold Christ will come as a Theif*.

5: We are not without *Signes of the Times*, to them who have understanding in them, to know what *Israel ought to do*, neither in regard of those given by the *sure word of Prophecy*, nor in regard of *Providential Admonitions*; That the *Judg* is *near*, even before the *Doers*, we have many Arguments even of Reason and general observation, and that his Kingdom is at hand.

To Sum up all; As this *Oath* of Christ hath determined to us the time, the *Spirit of Christ* hath *Signified* throughout Scripture, when the great Glory should shine out, that *follows the Sufferings of Christ* in himself, and in his Servants; so with an admirable, both evidence and Arguableness, that this *Oath* hath been truly interpreted

preted, doth the Interpretation fall upon *Antichrist*, and his *Times*; For as *Antichrist*'s truest definition is, that he is the Counterfeit of the true Christ; So, As the true *Christ* and High Priest is *made not without an Oath* by him, that said to him, *The Lord hath Sworn, and will not Repent; Thou art a Priest for ever after the Order of Melchisedec.* Even so *Antichrist* is not *made without an Oath by him*, that *Sware*, with *hands lifted up to Heaven, by him that Liveth for ever, and ever; unto Time and Times*, and *the Dividing of a Time*, he shall have *power to wear out the Saints of the most high, to scatter the power of the holy People*, and they shall be given into his hand for those *Times* and *Half*.

But because our Lord Jesus is the true Christ; the *Lord hath Sworn* and *will not Repent*; there shall never be an Oath of Reversal concerning the true Christ; But because *Antichrist* is a False and Counterfeit Christ; the Lord *Repents* concerning him: there is an Oath of Reversal by him, that *lift up his Right hand to Heaven, and swore by him that made Heaven, and the things, that therein are, and the Earth, and the things that therein are, and the Sea, and the things that therein are; there shall be Time no further*, viz. for *Antichrist*; he shall have *Time* nor *Times*, nor so much as *half Time* any more for ever; but when he hath All, even that last *half Time* Sworn to Him; the *seventh Trumpet shall Sound*, and the *Mystery of God* in the *Kingdom* of the true Christ, the *Lord's Anointed*, shall be *Finished*.

Now I cannot but trust in the *God of all Grace, the Father of Lights* through the *Amen, the true and Faithful Witness; by the Spirit of truth, leading into all Truth, bringing every thing to Remembrance* in compare of these *Times*, and *shewing things to come*; that I have given clear, and certain evidence of the Kingdom of Christ so near appearing in its Succession at 97. I leave it therefore to all, who are but so far perswaded as to *WAIT*, that they would consider what manner of Thoughts, and Resolves concerning a Holy, and Heavenly Conversation, it ought to produce.

The End.